

A PRETIOUS
BOOKE OF HEAVENLIE
MEDITATIONS.

*Called, A private talke of the soule
with GOD:*

VVhich, who so zealouslie will vse and
peruse, shall feele in his minde an un-
speakeable sweetnes of the euer-
lasting happines.

*Written (as some thinke) by that reuerend, and
religious Father S. Augustine, and not
translated onely, but purified also, and
with most ample and necessarie
sentences of holy Scrip-
ture adorned,*

by
THOMAS ROGERS.

Psal. 119. verse 113.

*I hate vaine inventions, but thy
Law do I loue.*

Printed at London for the
Companie of the
Stationers.

1607.





To the honorable Master
Thomas Wilson, Doctor of
the Ciuill lawes, one of her Ma-
iesties principall secretaries,
and of the most honorable
priuie Councell, Grace
and peace in our Sa-
uiour Christ.



Mong Christians
it is and hath been
for long continu-
ance an auncient
custome, Honou-
rable, at this time,
and at this day commonlye of the
yeere, cyther to purchase fauour, if
they haue none, or to confirme
friendship which they haue, with
gifts and presents. Hence both hie
estates to them of low calling, and
meane persons to their betters; and
euery friend to his well willer light-
ly will send some token, if his abi-
litie doe serue, of a friendly heart
and affection.

In the day, two speciall thinges
are so bee obserued. One is, that

A s our

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1. Pet. 2. 21.

our Sauiour Christ was circumcised hereupon: another, that the newe yeere beginneth now. If wee shew argument of loue one toward another, for that we haue perceiued the loue of our Sauiour to vsward, by his natiuitie, circumcision and suffering in the flesh for our sakes, as doubtlesse our custome is a Christian custome: if otherwise, because the new yeere beginneth, we seeke new loue, or a renewing of old good will, It is a ciuill custome, commendable in eyther respect, yet vsed in both, it better pleaseth God.

I therefore hearing of the good opinion, which it hath pleased your Honor to conceyue of mee, haue thought no time could bee better than nowe, by some present, both to thanke your Honor for the same, and to craue the continuance thereof, till by euill demeanor I shall deserue the contrary,

My gift which I doe offer, is for price of no great value, such as a poore student may present, For as the Persians b from the richest to the poorest, would gratifie their Kinges with giftes and rewardes, some with golde, as Noble men, some with silke and spices, as Marchant

b Aelianus
var. hist.
lib. 1.



dedicatorie.

chant men, and some to with simple apples and plummess, and such like fruites, as Husbandmen, who had no better to giue: So, though persons of honour may giue you golde and Jewels, Marchants veluet, silk, and spices, rich men costely rewardes: yet can a poore labourer in the Garden of Christian knowledge, giue no better, than such as he hath, apples and plums, euen the fruites of his studie, and trauell.

Notwithstanding, small for price though it be, I haue good hope your Honour will accept it well in worth, both for the matter it containeth, which is so holy; and for the manner of handling the same by the Author, which is so heavenly, that in my iudgement, neyther *Historia Animalium*, which Aristotle gaue vnto Alexander the great: nor that of Cicero *De Republica*, which Cardinall Poole sought after, with the expence of 2000. crownes c. Nor finally those Sibyllian workes that Tarquin Priscus bought full deere of Amalthea d, are so profound for knowledge: nor many bigge volumes of Philosophie, for methode so exquisite:

e R. Ascham
Ioan Stur-
mio Epist.
l. i. p. 37. b.
d Lactant.
sa sap.
cap. 6.

quisite:

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quisite; nor all the bookes of humanitie, so necessary for vse as it is.

Which I doe write, neyther to dissuade any from the reading of those, nor to perswade your Honour to conceiue wel of this booke. For I verily doe thinke, that both they are commendable, yea, and necessary too, applyed to their due endes, and that your Honour conceyueth better of this, then I by writing can expresse, being as you are, for your wisdom, an honourable Counsellor; for your learning, a reuerend Doctor: by your sundry good and necessary bookes, a famous writer, and for your zeale, a valiant oppugner of sinne and wickednesse.

But, as I thinke thereof my selfe, so doe I write. In which respect I haue not shunned paynes to adorne the same with places of holy Scripture. For, seeing the booke, by perusing it to mine vnspeakeable both profite and pleasure, to fauour most fragrantly of the flowers and sentences, not of humane, that is vayne wisdom, but of Gods holie worde; and to bee as holy for phras, as for matter holy; beeing wholly taken out

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of the holy Scripture: me thought were the places of Scripture annexed in the margine, it would bee a quicke spurre, not onely vnto the true Christians, zealously to reade this auncient and godly Father, when they should see all his sentences in a manner to bee nothing but very Scripture; but also vnto Papistes, who neglecting Scripture cleaue ouermuch vnto this, and other Fathers of the Church, to reade the Scriptures, when they should perceiue all his delight to be in vsing the very words of the holy Ghost.

Wherefore, both for the bringing the Scripture into more credit with all Papistes, and this holy Father with some Protestantes, and his methode and manner of handling the Scriptures, to bee a perpetuall monument of imitation vnto both, I haue added the places (the more willingly through the earnest instigation of some godly persons, especially of the Printer hereof, whose good nature and zeale, as it is not vnknowne to your Honour, so is it wel knowne to the Church of Christ, by his carefull, and orderly im-
printing

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printing good bookes) & now haue published my doings vnder the protection of your Honor.

Which my paines, if I shall perceiue to be well taken of the godly, chiefly of your wisdom, I purpose (God assisting me) to proceede, in setting forth after this same order, not onely the Authors Manuel and Meditations, but also diuers and sundry of Saint Augustine his workes beside: that the very Papistes may see, though they know it well enough already, that *Augustino plurimum tribuamus*, as it is well giuen out of vs c.

r R. Aschan.
Iean. Stur-
io lib. 1.
pi. pa. 16. b

But me thinkes, I heare some aduersaries among themselves on this wise speaking: his quoting wee condemne not, and his translating we allow, but by his presumptuous parting of sentences, and correcting such a Doctor, hee plainly sheweth that hee is by the one ouer curious, and by the other a rancke heretike.

May it therefore please your Honour to heare my reasons of doing what I haue done, The which if your wisdom doe like, I shall not weigh, what any, eyther Zoilus of enuie, or aduersarie of malice will thinke.

dedicatoria.

thinke.

Touching my parting of the sentences, I did it vpon these occasions: First, to imitate those good bookes, out of which they were borrowed, that is, the sacred Scripture. For surely in mine opinion, it were not well, the booke beeing most notable deriued out of the pure fountayne of Gods holyc worde, if it were set foorth in any other forme than is the spring, from which it flowed.

Secondly, that the Reader might the more sensiblie perceyue the minde and methode of the Author. For I dare say it, by this parting or seuering of the sentences, a more cleare light of the Authors minde will appeare to him, who gladly would vnderstand the same, than when they are confounded or not parted.

Thirdly, to offer cause of deepe contemplation to the zealous Christian. For there is no sentence almost throughout the whole booke, which is vaine, but most heauenly, and able to make euen him, who is farthest from Christianitie, to occupie his minde with holyc and deepe Meditations. Therefore
albeit

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albeit they can bee placed in no forme amisse, yet then best cō they profit and moue the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I haue deuised the sentences. For had the booke beene printed in that letter which other books of Meditations, set forth by mee, are done withall, as I thought it would, then should the places (they are so plentifull, neuer haue stood in good forme nor sight, as in some parte of this booke may appeare, notwithstanding the letter bee very great in mine eye, for so small a volume.

Nowe, concerning the second point, it stood mee vpon, both for my owne credite, and also for the behoofe of others, to leaue somewhat out. For had I not so done, I should haue said, that the handes of God, *Manus inquam ille quæ affixe clauis sunt pro me*, did make mee: I should haue sayde, that the light which was made, when God said, Let there bee light, was *Angelica scilicet natura* g: I should haue said, that the Angels, as for diuers other ends, so for this are appointed

f Soliloq.
cap.

g Soliloq.
cap. 8.

dedicatorie.

red, *Ut orationes filiorum Dei offerant*
in conspectu maiestatis sue h, I should h Soliloq.
 haue said, that the same Angels doe cap. 15
 bring *Gemitus nostros atque suspiria*
ad Deum, ut impetrent nobis facilem
Dei benignitatis propitiationem, & re-
ferant ad nos desideratam sue gratie
benedictionem i: I should haue sayd,
 that our Sauour descended into i Soliloq.
 Hell, *Ut sedebant in tenebris patres no-* cap. 37
stri k: I should haue said, that Christ k Soliloq.
 ascended, *Assumpta secum ex inferis* cap. 33
captiuitate, quam captiuauerat anti-
quus ille hostis, humani generis inimi-
cus l: finally, I should haue sayde, l' Soliloq.
 that we ought to doubt, *An ad por-* cap. 32
tum salutis peruenire valeamus, in quia m Soliloq.
omnia in futurum reseruantur incerta; cap. 35
 and so where my purpose was to e-
 difie, I should haue destroyed the
 soules of the weake with errone-
 ous opinions, Beside I should haue
 cooled the zeale, euen of the stron-
 gest, when thinking to proceed in
 holye Meditation, they should finde
 such stumbling blockes of er-
 rour cast in their way. And there-
 fore did I iudge it better to leaue
 them quite out, though it grieue
 the Papistes, than to leaue them
 in, eyther to the destruction of
 some, or to the offence of any
 good

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good Christian: maruelling much why in other English translations, this matter hath not beene looked vnto ere this, and these faultes not wholly, as in parte they bee amended.

And heere I beseech your Honour, euen for Gods glory, the furtherance of the Gospell, and commoditie of this Land: that among all abuses, which you studie to reforme, as a godly Magistrate, and ought to enforme her Maiestie of, as a prudent Counseller, you would remember the hurt that cometh by corrupt bookes in our English tongue. First, they infect the minds of the simple: secondarily they offend the godly: and thirdly, they confirme the obstinate, and the more a great deale, because they are allowed by publike authoritie, and not eyther diligently corrected, or ordrely forbidden.

Againe, call into minde those bookes, which doe more hurt than they: namely, the inchantmentes of Circes, brought out of Italie, and such vngracious workes, eyther translated out of Italian into English, or imitating wholly the Italian inuention. *Tenne Sermons*

dedicatorie.

as Paulus Crosse n, do not so much good a Maister
for mooning men to true doctrine, as ^{Ascham in}
one of those bookes doe harme, with in- ^{his School}
icing men to ill living. Yea, I say Booke 1.
further, those bookes tende not so much ^{maister.} Pag. 26.

to corrupt honest lining, as they doe to
subuert true Religion. Moe Papistes
be made by your merrie bookes of Jia-
lie, than by your earnest bookes of Lo-
naine. This foresee subtile Papists.

Therefore when the busie and open Pa: Pag. 27,

pistes abroad could not by their con-
tentious bookes, turne men in England
fast enough from truethe & right indge-
ment in doctrine, then the subtile and
secrete Papistes at home, procured buy-
die bookes to be translated out of the I-
talian tongue, whereby over manye
young wils and wits allured to wanton-
nesse, doe nowe boldly contemne all se-
uere bookes that sound to honestie and
god's nesse. VWhich bookes open not
fond & common wayes to vice, but such
subtile, cunning, new, and diners shiftes Pag. 15.

to carrie young wils vnto vanitie, and
young wits vnto mischief, to teach olde
baudes new schoole points, as the simple
head of an Englishman is not able to in-
uent, nor euer was heard of in England
before yea. when Papistrie overflowed
all. Suffer these bookes to be read, and
they will soone displace all bookes of
godly

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godly learning: for they carrying the wit unto vanitie, & marring good manners, shall easily corrupt the mind with ill opinions, and false iudgement in doctrine: first, to thinke ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, and therefore more needfull to bee looked vnto, there bee moe of these ungracious bookes set out in print within these few moneths, than haue bin seene in England many score yeeres. And because our Englishmen made Italianians cannot hurt, but certaine persons, and in certaine places, therefore, these Italian bookes are made English, to bring mischief enough openly and boldly in all estates, great and meane, young and old, euerywhere. So that now they bee solde in euery shoppe in London, commended by honest titles, the sooner to corrupt honest manners, dedicated ouer boldly to vertuous and honourable personages, the easelier to beguile simple and innocent wits.

These are the wordes, as your wisdom smelleth I am sure, not of a young wit, but of a graue head, not of a meane Scholer, but of the best Scholemaster that euer England bred, and therefore not lightly to bee ouerpassed, nor quickly

dedicatorie.

to bee forgotten, but with earnest
endeuour oftentimes carefully to
bee recorded, as good counsell
expressed from an heartie good will
with rare eloquence, tending to the
glorie of God, and benefit of this
our Countrey, that neither such as
are well giuen, may bee alienated
from vertue, nor those which are
ill bent, prouoked vnto wickednes,
through bawdie, beastly and blas-
phemous bookes.

Last of all, remember I hum-
bly once againe in the bowels of
Iesus C H R I S T beseech you,
remember another abuse that hur-
teth more than both those which
I haue already mentioned: name-
ly, prophane playes, publikely vsed,
set foorth as banners of open defi-
ance to the Gospell, and godli-
nesse, and that vpon holy dayes, yea,
and in those places too (I meane
the Vniuersities for learning, and
London for resort) which ought
to bee the Lanternes of godlinesse
vnto all the Land beside. Preachers,
euen the grauest for wisdom and
yeeres, and the greatest for zeale
and knowledge, and not the smal-
lest for authoritie, euerie where
crye out vpon them so zealously
with

The Epistle

o Cyril. Ca-
tech. 1. My-
rag. Tertul.
li. de Spect.

p Saluionus,
inuentor of
the 2. blast of
retreat from
places.

q Author of
the 3 blast of
retreat from
places, and
also the Au-
thor of the
schoole of a-
buse,

with such grieve of heart, that they
are euen tyred againe with crying.
Doctours condemne them o, Bi-
shops write against them p, yea,
and the best Authors in these daies,
of those wanton, yea, wicked royes,
are quite out of loue with them,
and ashamed of their doings q, Oh
that the Magistrate, our Soueraigne
Magistrate I meane, would vtter-
ly forbid them publikely to bee v-
led, that the common people might
not haunt them; and all should bee
well.

But to retorne to my purpose,
from which I haue digressed, these
errours, I feare mee, haue caused
many to doubt, whether Saint Au-
gustine were the Authour of this
booke; but being left out, as now
they are, I cannot see, why Saint
Augustine might not make the
same; the matter is so heauenly,
prayers; the words so holy, Scrip-
ture; every thing so wisely, order-
ly, excellently done by the Author,
that hee must needs be a most ex-
cellent man; whosoever made the
same, and a more excellent than
S. Augustine, among the Doctors,
I thinke was neuer any.

VWhich being so, I trust; I shall
not

dedicatorie.

not neede to request your Honour
to accept this booke in good part:
but to request your Honour to par-
don my boldnesse in dedicating my
simple doings, obscure, as I am, and
of person vnknowne to your Ho-
nour, and to beare with my rude te-
dioufnesse, and tedious rudenesse,
I haue great neede, and so I humbly
doe

The Lord Almighty, and King
of glory, who hath cast the eyes of
his gracious countenance vpon you,
abide with you for euermore, and
with this new yeere, powre vp-
on your Honour a new in-
crease of his heauenly
blessings. Amen.

The first of Januarie. An. 1581.

At your Honors comman-
dement.

Tho. Rogers.

[illegible]

The first of these is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.
 The second is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.

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SECRET

2. 18. 1912.

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*A pretious Booke of holy
Meditations, written by that
reuerend Father S. Augustine, which
he calleth his priuate talke
with God.*

Chap. I.

*Of the vnspeakeable sweet-
nes of God.*



L O R D , which
knowest mee^a, giue
me grace to knowe
thee^b ; to knowe
thee , euen the
strength of my soule^c.

^a 1. Sam. 16
Psalme 5, 9
Acts 15, 8.
^b Wil. 15 3
Iohn 17, 3

O my comfort^d, shew me thy
selfe : let mee see thee, O light
of mine eyes^e:

^c 2. Sa 12, 3
Psalme, 18, 3
^d 2 Cor, 1, 3
Rom, 15, 5
^e Ioh, 1, 4, 9
Iames 1, 17

Come, O thou mirth of my
spirit: let me see thee, the ioy of
mine heart^f, and loue thee, the
very life of my soules,

^f Ps, 119, 11
g Eccl, 23, 4
Iohn 14, 6

B

Come

Heavenly meditations.

h Sal. song 1
 verte 6, &c
 i Wils. 16, 21
 Rom. 15, 5
 k Exod. 15, 2
 Psalm. 7, 1, 3
 Mat. 4, 7, 13
 l Eccl. 2, 3, 4
 Coloss. 1, 4
 m Psal. 62, 7
 Judith 15, 9
 n Psa. 42, 1, 2
 o Psal. song 3
 Verle 3
 p Ephes. 5, 22
 Reuel. 21, 3

Come in my presence, O my
 souereigne delight^h, my sweete
 solaceⁱ, O my Lord God^k, my
 life^l and the whole glory of my
 soule^m.

Let mee finde thee, O mine
 heartes desireⁿ; let mee holde
 thee, whome my soule doeth
 loue^o. O celestiall Bride-
 groom^p, let me embrace thee;
 ô my souereigne comfort, both
 inward and outward, let mee
 possesse thee; O euerlasting
 blisse^q, yea, in the middes of
 mine heart^r, let mee possesse
 thee; O blessed life^s, O sur-
 passing sweetnes^t of my soule.

Let me loue thee, O Lord my
 strength^u, my fortresse, my re-
 fuge, and my Sauour. Let me
 loue thee, O my G O D, mine
 helper^x, mine high Tower, and
 mine hope^y in all my trouble.

Let mee embrace thee, euen
 good-

written by S. Augustine.

goodnes it selfe^z, without whō^z Mat. 19, 17
nothing is good; let mee inioy Luke 18, 19
thee the very best^a, without^a 1 Tim. 1, 17
whom nothing is best.

O word^b, more sharper than^b Ioh. 1, 1, 2
any two edged sworde^c, open^c Hebr. 4, 12
thou the secreet partes of mine
cares, that I may heare thy
voyce^d.

Thunder, O Lord, from hea-
uen^e with a loude and mightie
voyce. Let the sea roare, and al
that therein is^f, let the earth be
moued, and all that is in it.

Lighten mine eyes^g. O in-
comprehensible light^h; cast
forth thy lightening, and scatter
themⁱ, that they regard no va-
nitie^k.

Encrease thy lightning^l, and
scatter them, that the fountains
of water may appeare, and the
foundations of the worlde bee
discovered.

d Pro. 2, 1, 2
Iohn 10, 3
e Psal. 18, 3
f 1 Ch. 2, 16
verse 32

g Psal. 13, 3
h Iohn 1, 5
i Psal. 144, 6
Psal. 18, 14

k Psal. 19, 37
l Psal. 18, 14
115

Heavenly meditations,

O light inuisible giue mee
m Ps, 119, 18. sight^m to see thee. Create a
n2, Cor, 2, 15, new smelling, O Sauour of
16 lifeⁿ, that I may run after thee
 through the fauor of thy oynt-
 ments^o. Heale my tasting, that
 I may taste, know, and discern
o Sal. songs how great thy goodnes is^p, O
1, ve. se, 2, 3. Lord, which thou hast laid vp
p Psal, 51, 19. for them, who are filled with
 thy loue^q.

Giue me an heart, that may
q Deut. 6, 5 thinke on thee^r; a minde, that
Mat, 22, 37 may loue thee^f; a soule, that
r Prou, 2, 1, 2, may remember thee; ; an vn-
&c. derstanding, to knowe thee^u;
Mat, 12, 29, and reason, alwaies to stick fast
30 vnto thee^x, the most soueraigne
t Deut, 6, 6, 7 delight^y. Let wise loue fauour
u Deut, 10, thee wisely^z.
11, 12, &c.

O life^a, for whom all things
x Matt, 10, 7, liue^b; O life, which giuest mee
38, &c. life^c, O life, which art my life^d,
y Rom, 8, 35, by which I liue^e, without
36, &c. which
Phil, 3, 78
z Deut, 1, 3,
a Ioh, 11, 25
b 1, Cor, 3,
22, 23
c Iohn, 6, 57 d Ioh, 14, 6. e Act, 17, 21.

written by S. Auguſtine.

which I die: O life, which rai-
 ſeſt me to life^f, without which f Ioh. 21. 25
 I periſh: O life, whereby I re-
 ioyce, without which I am pen-
 ſiue: O liuely, ſweet, and louely
 life alwaies to be thought vpon,
 where art thou, g I beſeech thee? g Sal. ſong.
1. verſe 6.
Sal ſong. 5.
verſe 6.
 where may I finde thee, that I
 may faint in my ſelfe, and de-
 pend on thee?

O my loue, bee thou nigh in
 my minde, nigh in mine heart,
 nigh in my mouthe, nigh in
 mine eares, nigh to ayde me^h: h Pſal. 44. 23
23. 24
Pſal. 69. 17.
18
i Sal. ſong 5.
verſe 8
 For I languish through loueⁱ,
 for without thee, alas, I die: but
 when I thinke on thee, I reuiue
 againe.

Thy ſauour refresheth me^k, k Sal. ſong 1
verſe 1
 thy remembrance healeth mee;
 yet ſhall I not be ſatiſfied^l, till l Pſal. 17 5.
m Col 3. 4
n Eccl. 1 3 4
 thy glory appeareth^m, O thou
 life of my ſouleⁿ.

My ſoule longeth, yea, and

Heavenly meditations,

• Psal. 84. 2 fainteth ° through the remembrance of thee ; when shall I come, and appeare before thy presence P, O my ioy!

• Psal. 42. 2

• Iud. 15. 9

• Iob. 13. 24

• Luke 10. 9

Wherefore hidest thou thy face^r, ô my delight by whome I reioyce^t?

• Psal. 22. 1, 2

• Sal. song. 5

• Ver. 6, 7, &c.

O thou faire one, whom I so desire^t, where hast thou hidde thy selfeⁿ? Thy sente I feelee, therefore doe I liue, and am somewhat comforted; but thee I see not, I heare thy voyce, and I take heart againe.

• Iob. 13. 24

• Exod. 33. 20

But wherefore hidest thou thy face^x? Happily thou wilt say, No man shall see me and liue^y.

O then Lorde, ôh that I were dead, so I might see thee; ô let mee see thee, that I may die euen here. I will not liue, die I would, yea, I desire to be loosed and to be with Christ^z; I desire to die, that I may see Christ; I refuse

• Phil. 1. 23

written by S. Augustine.

refuse to liue, that I may liue
with Christ^a.

O Lord Iesu, receiue my spi-
rit^b; O my life^c, take my soule;
my ioy, drawe my heart vnto
thee; my sweete foode^d, let
me eate thee^e; mine head^f, di-
rect mee; light of mine eies^g,
inlighten me: O my comfort,
reioyce me; my fauour^h, quic-
ken me: ô Word of Godⁱ, re-
fresh me; my praise^k, comfort
the soule of thy seruant^l. En-
ter thereinto, ô my ioy, that it
also may ioy in thee^m: Enter
thereinto, O foueraigne sweet-
nesse, that it may fauour those
things which are sweet: ô light
eternallⁿ, shine thou ouer it,
that it may vnderstand thee,
know thee^o, and loue thee^p.

For the cause, ô Lord, why it
loueth thee not, is, because it
knowes thee not, and it know-
eth

a 2, Tim, 2

11

b Act, 7, 59

c Ioh, 14, 6

b Iohn 6, 54

55, &c

e Mir, 14, 24

f 1, Cor, 11, 3

Ephes, 5, 23

g Iohn 1, 9

h 2, cor, 2, 16

i Iohn 1, 1

k Exod, 14, 2

Deut, 10, 20,

21

l Psalm, 86: 4

m Psalm, 4, 4

n Iohn 1, 9

o Iohn 17, 3

p Psal, 40, 16

Iohn 8, 42

Iohn 14, 15

21, &c.

Heauenly meditations

eth thee not, because it perceiues thee not; it perceiueth thee not, because it comprehendeth not thy light, which doeth shine in darknes^q, & the darknesse comprehendeth it not.

^q Iohn 1.5

^r Iohn 1.4.

Iohn 12.35.

36.

^s Iohn 1.9.

^t I. Ioh. 2.15

^u Iames 4.4.

^x Gen. 1.2.

^y Ioh. 14.15

16.17.

^z Luk. 9.23

24

^a Mat. 10.17

38.39.

O light of the mind^r, O light some truth, O true light, which inlighteneth euery man that cometh into this world^s: indeede that commeth into the world: but not which loueth the world^t For whosoever is a friend of the world^u is an enemy to God.

O driue away the darknesse^x from the deepe of my minde, that it may see thee, by vnderstanding thee: and know thee, by comprehending thee; and loue thee, by knowing thee. For whosoever knoweth thee, doeth loue thee^y; he forgets himselfe^z, and loues thee more than himselfe^a; yea, hee forsaketh

written by S. Augustine.

keth himselfe, & commeth vn-
to thee, that in thee alone hee
may reioyce^b.

Hence then is it, O Lord, that
I loue thee not as I ought to
doe, euen because I know thee
not so perfectly as I shoulde^c, 1, Cor, 2, 3 2
and because I haue but little
knowledge of thee, I loue thee
but little : and for that I loue
thee but little, I do little reioice
in thee^d. But departing from 1, Cor, 13, 9, 10
thee the true & inward ioy vn-
to outward, while I lacke thee, I
seeke feined comforts in these
outward thinges^e. And so 1, Ioh, 2, 15, 16
wretch that I am, that which Deut, 6, 5.
with my whole heart, and with Mat, 22, 37.
all my minde I should haue sur- Mark. 12, 29, 33
rendred vnto thee alone, that
haue I given vnto vanities: and
so through louing vanity^g, I am Psal, 4, 2.
become vaine.

Hence also it is, that I reioyce

b 5

not

Heavenly meditations.

h Phil. 4. 1

i Deu. 10. 20

k Iohn. 4. 13

24

not in thee^h, nor cleave to theeⁱ,
 O Lord, euen because I delight
 in outward, thou in inward^k:
 I in temporall, thou in spirituall
 ioyes: I am in mind distracted,
 in thought occupied, in talke
 snarled about transitory things,
 and thou inhabitest the eterni-
 tie^l, and art euerlastingnesse it
 selfe^m: Thou art in heauenⁿ,
 I on earth, thou louest thinges
 on high^o, I base things below:
 thou heavenly, I terrestriall.
 And how then may these con-
 traries agree together^p?

l Psal. 47. 15

m Bar. 4. 10

14

n 2. Mac. 1. 24

15

o 1. King. 8

30. 32

p Mat. 6. 9

q Col. 3. 13

r 2 Cor. 6

13. 16, &c.

Chap. 2.

*Of the miserie and frailetie
 of man.*

s Rom. 7. 24



t Ioh. 1. 4. 10

nesse^b 2

Wretched man
 that I am^a, when
 shall my croo-
 kednes be made
 euē to thy strait-
 Lord,

written by S. Augustine.

Lord thou louest solitarines^c,
 and I company: thou silence^d,
 and I noife: thou trueth^e, and I
 vanitie^f; thou purities, and I fol-
 low filthines^h.

And what more, Lord? Thou
 art perfectly goodⁱ, I am euill^k:
 thou art godly^l, I am wicked^m:
 thou art holyⁿ, I am wretched^o:
 thou art righteous^p, I am sin-
 full^q: thou art the light^r, I am
 blinde: thou art the life^s, I am
 dead: thou the phyfition^t, I am
 ficke: thou the ioy^u, I am sor-
 row: thou the foueraigne trueth^x,
 I nothing but vanitie, as all
 men living be^y.

Alas therefore, O my Crea-
 tor^z, what shall I say? Listen,
 O my Creator: I am thy crea-
 ture^a, and am now cast away: I

am

c Mat, 6, 5, 6
 d Eccl, 3, 2, 11
 e Plal, 25, 10
 f Gen, 6, 5
 Mat, 15, 19
 g Job 15, 15
 Iohn 25, 4,
 5, 6
 h Eney 64, 6
 i Plal, 113, 1
 29
 Iere, 33, 11
 Mat, 19, 1
 17
 k Gen, 8, 21
 Rom, 3, 10
 11, 30
 l Reuel, 15, 4
 m 1, Ki, 8, 46
 n Leuit, 19, 3
 o 1 Sam, 2, 3
 Eney 6, 3
 Reuel, 6, 10
 p 1, Ioh, 1, 8,
 10
 q Plal, 119,
 137
 Dan, 9, 14
 Reuel, 16, 5
 q Eccl, 7, 2
 r Mic, 7, 8
 s Iohn 11, 25
 t Matth, 9, 12, 13
 u Ioh, 15, 9
 x Iohn 14, 6
 y Plal 39, 5, Plal, 6, 2, 9, Wils, 13, 1, Deut, 32, 18, Ec-
 clel, 12, 1, 2 Eldr, 8, 7, 8, 9.

Heavenly meditations,

am thy creature, and now doe I
die; I am thy creature^b, and am
now destroyed.

^b Psal. 13, 9.

13, 44.

^c Psal. 111, 73

Thy workmanship I am. Thy
hands haue made me^c, and fa-
shioned me.

^d Sa. 1, 8, 8.

O Lord despise not the work
of thine handes^d, respect the
wounds of thine owne handes,
I beseech thee.

^e Esa. 49, 16.

Loe, thou hast written mee
vppon on the palme of thine
hands^e O Lord God, read that
writing, and saue me.

^f Psal. 42, 1, 2.

^g Gen. 1, 26,

²⁷

Wisd. 2, 23,

^h Psal. 5, 1.

^{10.}

ⁱ Iud. 10, 10

^j Psal, 28, 1.

^k Ioh. 1, 14,

¹⁹

^l Ioh. 14, 6

^m Psalm, 119,

^{25, 37, 40,}

⁸⁸

Behold, I thy creature sigh af-
ter thee^f: thou art my Creator^g,
oh make me new againe^h. Be-
hold, I thy workmanship, cry
vnto theeⁱ, thou art the life^k,
oh quicken me againe. Behold
I thy handie worke looke vp-
on thee^m, thou art my ma-
ker, oh repaire mee againe.
Spare me, O Lord, for my daies

are

ⁿ Eia. 17, 7

*written by S. Augustine.*are but vanitieⁿ

n Iob, 7, 16,

What is man that hee should
 talke with G O D his maker!
 Spare mee, O God, speaking
 vnto thee. Be not angry with
 thy seruanto for presuming to
 talke with so mighty a Lord.
 Necessity hath no law. Griefe
 compells me to speake, and the
 miserie which I endure, enfor-
 ceth me to cry out.

o Gen, 18, 32.
33

Sick I am, I cry vnto the phi-
 sician; blinde I am, I hasten to
 the light; I am dead, and I sigh
 for life. Thou art the physitiō^r;
 thou art the light^r, the life thou
 art^r, O Iesus of Nazareth^r,

p Mat, 9, 12,
13.

q Iob, 8, 12.

r Iob, 1, 5, 7.

r Iohn, 14, 6

f Mat, 26, 71.

Mark, 1, 34

t Mat, 9, 37.

Mark, 10, 47

u Psal, 36, 9.

Haue mercy vpon me, O son
 of Dauid^r; O fountaine of mer-
 cyⁿ, haue mercy vpon me, and
 harken to the diseased which
 crieth for thine helpe.

O light passing by, looke
 vpon the blinde, stretch forth
 thine

Heavenly meditations,

thine hand vnto him, that hee
may come vnto thee, and see
the light in thy light^x. O life li-
uing euerlastingly^y, call againe
the dead vnto life.

^x Psal, 36, 9
^y Luke 1, 35

^z Tob 7, 16
^a Esay 4, 19
^b Esay 5, 1, 8
^c Mat. 25, 41

But what am I that speaketh
vnto thee? Woe is me, Lord:
spare mee, O Lord ^z, alas, I am
euen a rotten carcase^a, the meate
of wormes^b, a loathsome vessel,
euen matter for fire^c.

^d Luk, 13, 27
Rom, 7, 24
^e Iob, 14, 1

^f Ps, 144, 4
^g Psalm, 49,
12, 20

What am I that speaketh vn-
to thee? Woe is mee, Lorde, O
Lorde spare mee, a wretched
man^d: A man indeede, borne
of a woman, of short continu-
ance, and full of trouble: a man
indeede, made like to vanitie^f,
compared to the foolish beasts
^g: and now in very deed like to
them.

^h Eccle, 10, 9
ⁱ Eccle, 17, 33
^j Ephe, 2, 3

And what am I more? a darke
dungeon, miserable earth^h, the
childe of wrathⁱ, a vessel of dis-
honour:

written by S. Augustine.

honour^k: begotten in vnclean-^k Rom. 9,
 nes^l, liuing in wretchednes^m: ^{21, 22}
 dying in distresse. ^{1 Psal, 51, 5}
^{m Iob 14, 5}

Out vpon me wretch, what
 am I? Alas what shall become
 of me, that am a vessell of fil-
 thinesse, a coffin of rottennesse,
 replenished with stinch, and
 loathsomnesse, blinde, poore,
 naked, subiect to very many
 troubles, ignorant both when
 I came into the worlde, and
 when I shall departⁿ, misera-ⁿ Gen. 27, 2
 ble^o, and mortall^p, whose dayes
 passe away like a shade^q, whose
 life vanisheth like the moone
 light, now growing like a flow-^p Rom. 6, 12
 er^r on the tree, and by and by
 withering, flourishing now, fa-^{2. Cor. 4, 12}
 ding by and by? ^{q 1. Chro. 29}
^{verse 15}
^{Pls, 102, 11}
^{r Iob 14, 2}
^{Pls, 103, 15}
^{Elay 40. 6, 7,}
⁸

My life, I say, is a frayle life, a
 fleeting life^t, a life, that the
 more it lengtheneth, the shor-
 ter it waxeth, the more it en-
 creaseth

^{r Iob, 7, 6, 7}

psal, 18, 8

creaseth, the nigher it draweth towards death, a life transitorie and deceitful, replenished with the snares of death.

Now am I iocund, anon sad; now strong, anon sicke; now alive, anon dead: nowe I seeme happy, but am alwaies miserable: nowe merry, anon mourning. And so are all things subiect vnto mutabilitie, that nothing continueth in a staye one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirst: thence cold, hence heat: hence faintnesse, then sorrow springeth: & after all these followeth vntimely death, which suddenly doth carry miserable menne away after a thousand waies.

This man it killeth with sickness, that man it oppresseth with sorrow;

written by S. Augustine.

forrowe; this man it famisheth with hunger, that man with thirst it dispatcheth; this man it choakes with waters, that man it strangleth with an halter: One man it consumeth by fire, another it deuoureth by wilde beastes; with sworde it slayeth another; another it corrupteth with poyson, & with some terrible feare it dispatcheth some other miserable man.

And yet there is a great miserie beside all this; and that is, although nothing be more certaine than death, yet woteth not

man when hee shall depart^u: u Gen. 27. 2.
Psal. 39. 55.
Eccles. 6. 12.
and then takes he a fall, and leese^xth his hope^x when in his own iudgement hee stood full sure. x Iob. 8. 13.
Pro. 30. 28.

For man can not tell either when, or where, or howe hee shall die: yet is it appointed that he shall die^y.

y Heb. 9. 27

Now

Heavenly Meditations,

Now see, Lord, how great is mans wretchednesse, wherein I am, & yet feare not: how much the miserie that I endure, and yet neither am troubled thereat, nor doe crie vnto thee? But, Lord, I will crie vnto thee, before I passe away, if happily I may abide in thee, & not passe away.

I will tell then, I will tell my miserie: yea, I will confesse my vilenesse before thee, and not be ashamed.

O my fortitude^z, by whom I am vpholden, helpe me, as sist me, ô my strength^a by whome I am sustained: Come light^b, through which I see: appeare glorie^c, through which I reioyce: and life^d, wherein I shall like, manifest thy selfe, ô Lord my God^e.

^z Exod. 15, 2

Psal. 43, 2

Esa. 49, 5

^a Esa. 18, 1, 2

^b Ioh. 1, 4, 9

^c Psalm. 3, 3

Psalm. 62, 9

^d Iohn 14, 6

^e Ps. 104, 35

Esa. 25, 1

Chap. 3.

*Cf Gods wonderfull
light.*

Light, which *Tobie* sawe, when though blinde^a, hee taught his sonne the way of life^b! O light, which *Izbae* sawe inwardly, when though outwardly blinde^c, he tolde his sonne what was to come^d. O light, I say, inuisible, to which all the depth of mans hart is visible^e. O light which *Iacob* saw, when according to thine inward instruction, hee foretolde what outwardly should happen to his sonnes.

^aTob. 3, 9;
10
^bMob. 4, 3;
4. &c.

^cGen. 27, 1
^dGen. 27,
28, 19

^e1 Ki. 8, 39
1 Chro. 28, 9
Ecc. 42, 18
1. Corin. 4, 5
Reuel. 2, 23
1 Gen. 40, 1
2, 3, &c

Beholde, darknes is vpon the face of the deepes, of my mind, thou art light^h; lo, a misty darkness is vpon the waters of mine heart, but thou art the truthⁱ.

^gGen. 1, 3
^hLuke 2, 32
James 1, 17
ⁱIohn 14, 6

O

Heavenly Meditations

O word by whom all things were made, and without which nothing was made^k, O word, which art before all things^l, and before which was nothing. O word creating all things^m, without which all things are nothing. O worde governing all thingsⁿ, without which all things are naught worth. O worde which in the beginning didst say, Let there be light, & there was light^o: say likewise to me, Let there be light, & light shall be made, & I shall see light^p and discern all that is not light. For without thee I put darknes for light^q, & light for darknes. And so without thee there is present for truth, error; for wisdom, foolishnes; confusion and ignorance for knowledge; for sight, blindness; by-pathes for the right way; for life, death.

Chap.

^k Iohn 1.3.^l Pro. 8.22.

23, 24. & c.

Wisd. 9.9.

Eccles. 24.5.

6. & c. 12.

^m Iohn 1.3.

Hebr. 1.3.

ⁿ Heb. 1.2.3^o Gen. 1.3.^p Psal. 36.9.^q Esa. 5.20.

written by S. Augustine.

Chap. 4.

The frailtie of mans

nature.



Ehold my Lorde,
because there is no
life, there is death;
nay rather there is
no death, because
death is nothing. For thereby
we come vnto naught, while
we dread not to make our
selues nought ^a through sinne. ^a Ier. 10. 24

And that deseruedly, O Lord.
For when we come to naught,
like the running water ^b, we are ^b recompenced according to our
workes: because without thee
nothing was done ^c, and we by ^c doing nothing, are made no-
thing. For without thee, by ^d whome all thinges are made ^d,
and without whome nothing ^e was made ^e (O Lord the word ^f ^f
^g ^g

^c Iohn 1. 3.^b Psal. 58. 7^d Pro. 8. 22,
23, &c.^e Hebr. 11. 3.^f Iohn 1. 3^g 1. Iohn 5. 7.

Reuel. 19.

11. 13.

Heauenly meditations,

g Ioh. 1. 1. 3 O God the worde **g**, by whom
all things were made, (without
which was made nothing that
was made) we are nothing.

b Mica. 7, 8
Ioh. 1, 4, 9.
Iohn 8, 12

Woe is me wretch, so often
blinded: because thou art the
light^h, and I am not with thee.

i Mat. 1, 21
Lukes, 31
Philip. 3 20
g Tim. 4, 10
k Iohn 14, 6

Woe is mee wretch, so often
wounded; because thou art sal-
uationⁱ, and I am not with thee.

Wo is me wretch, so often infa-
tuated, because thou art the
trueth^k, and I am not with thee.

l Ioh. 14, 6

Woe is me wretch, so often wā-
dering, because thou art the
way^l, and I am not with thee.

m Ioh. 11,

John 14, 6²⁵

Wo is me wretch, so oftē dead;
because thou art life^m, and I am
not with thee.

n Iohn 1, 9

Wo is me wretch
so often brought to nothing; be-
cause thou art the worde, by
which all things were madeⁿ,
& yet I am not with thee, with-
out whom nothing was made.

O

written by S. Augustine.

O Lord the word^o, O God^o the word^p, who art the light^q, by whome light was made^r, who art the way, the trueth, and the life^s, in whom there is neither darknes^t, error^u, vanitie^x, nor death^y. The light without which all is darknes^z: the way, without which, all is but by-pathes^a; the trueth, without which all is but falshood^b, the life, without which euerie thing is death^c.

Speake the worde Lorde, let there bee light^d, that I may see the light^e, and shun darknesse: see the way, and shun by-paths: see the trueth, & shun falshood: see life, and shun death.

Inlighten mee^f, O Lord, my lights, my glory^h, and my saluation, whom I will feareⁱ: my Lord, whom I will praise^k: my God, whom I wil worship^l:
my

o 1, Ioh, 5, 7

p Ioh, 1, 1, 3

q Ioh, 8, 12

r Ioh, 1, 5, 7

s Gen, 1, 3

t Ioh, 14, 6

u Ioh, 1, 5

x 6, 7

y Psal, 119,

z 176

a Esay 53, 6

b Ioh 8, 44

c I, Iohn 2, 21

d 27

e y 2 Tim, 1, 10

f Hebr, 2, 14,

g 15

h z Eph. 5, 7, 8

i Coloss, 2, 12

j 13

k a 1, Per, 2, 25

l b Psal, 116, 1

m c Rom, 5, 12

n d Gen, 1, 3

o e Psal, 36, 9

p f Psal, 13, 3

q g Psal, 27, 3

r h Esa, 60, 10

s 20

t Psal, 18, 22

u i accl, 3 4, 4

v 15, & c,

w k Psal, 135, 18

x Psal, 69, 30

y l Deut, 6, 13

z Math, 4, 10,

Heavenly meditations

m Els 63,16 my father^m, whome I will ho-
Galath.4,5 norⁿ, & my spouse^o for whome
6,&c. I will keepe my selfe.

a Malac. 1,6

Dent 5,15

o Ephe. 5,25

p Psal. 107,

10,14

Luke 1,79

Inlighten, O light, enlighten
me poore soule sitting in dark-
nes & in the shadow of death^p,
and direct my feet into the way
of peace, that I may enter there-
by, into the place of thy glori-
ous tabernacle, euen to the
house of God, with the voice of
q Psal. 42,4 ioy q and thankesgiuing. For
true confession is the very way
r Ro. 10,10 r wherby I may come vnto thee
the way, by which I may come
out of by-pathes, and go again
vnto thee the way. For thou art
f Iohn 14,6 the true way vnto life^f.

Chap. 5.

*What is meant by becom-
ming nothing.*



Wil confesse therefore,
O Father, Lorde of
Heauen and earth^a,

a Mat. 11,27

vnto

written by S. Augustine.

vnto thee will I confesse my wickednes^b, that so I may attaine vnto thy mercie.

^b Psal. 31. 2

I became wretched, and was brought vnto nothing, yet knew I not so much, for thou art the trueth^c, and I was not with thee. Mine iniquities did wou^d me^d, yet was I not troubled; for thou art the life^e, and I was not with thee. They brought me vnto nothing, for thou art the word^f, and I was not with thee, by whome all thinges were made, without whō nothing was made. And therefore being without thee I became nothing. For it is nothing which bringeth vnto nothing.

^c Iohn 14. 6

^d Ezra 9. 7

^e Psal. 8. 4, 5

^f Iohn 14. 6

^g Iohn 1. 1

Hebr. 1. 2, 3

^g Iohn 1. 3

By the word all things were made^h, whatsoeuer was made, and after what forme soeuer they were made.

^h Iob. 1. 2, 3

C

And

1 Gen. 1. 3 1

Eccl. 39. 15

Marke 7. 33

And God saw all that he had madeⁱ, and loe it was exceeding good. All thinges that weremade, were made by the word: then whatsoeuer thinges were made by the word, are exceeding good.

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1 John 1. 3

Wherefore bee they good? Because all thinges were made by the word; and without it was made nothing that was made^k. For nothing is good without the foueraigne good.

But whereas good is not, there is euill, which indeed is nothing, because euill is nought else, but the want of good: euen as blindnes is nought else, but the want of sight.

Euill then is nothing, because it was made without the word, without which nothing was made^l.

1 John 1. 1, 3

And that is euill, which is de-
priued

written by S. Augustine.

priued of that good, wherby al things that are were made. But these things which be not, are not made by him. And therefore they are nothing.

Then whatsoeuer was not made are euil. Because al things that were made, were made by the word^m. And al which were made by the word, were exceeding goodⁿ: wherefore forso-^{m Iohn, 1. 13}
much as all things were made ^{n Gen. 1. 13}
by the word, euill things were ^{Ecc. 32, 16-18}
not made by it.

So it remaineth, that whatsoever things were not made, are not good: for al things ar good which were made^o. Therefore ^{o Ecc. 39, 16}
the things not made, are euil: & ³³
so cōsequētly nothing: because without the word nothing was made^p. Euill then is nothing, ^{p Iohn, 1, 3}
because it was not made.

But how is euill, if it was not

C 2 made?

Heavenly meditations.

made? Because euil is a priuation of that which good is, the row which good was made. Then to be without the word is euill, which is to be as nothing. For besides it, is nothing.

But what is it to be separated from the world? If thou wouldest know that, listen what is meant by the word.

Gen, 1, 3 The word of God saith, I am the way, the truth, and the life. Therefore to be separated from the word, is to bee without the way, without the truth, without life, & so nothing without him: and so euill, because it is without the word, by whome all things were made, & they were excellently good.

Iohn, 1, 1, 3

Gen, 1, 3

Eccle, 39, 16,

33

Iohn, 1, 3

Againe, to be separated from the word, by which all thinges were made, is nothing else but to vndoe, & of something to

written by S. Augustine.

to become nothing. For without him it is nothing.

As often therefore as thou declineſt frō that which good is, thou ſeperateſt thy ſelfe from the word. For that is good. And ſo thou art made nothing, becauſe thou art without the worde, without which was made nothing that was made^x.

^x Iohn, 13

Now then, O Lord my light^y, thou haſt lightened me, that I may ſee thee, I haue ſeene, & know, that as often as I am ſeparated from thee, ſo oft I become nothing. Becauſe I forget goodnes^z which thou art^z; and therefore am made euill.

^y Micah, 2, 8^z Dent, 32, 18^a Mat, 15, 16,

17

Woe worth me wretch that I neuer marked, how I became nothing when I forſooke thee. But what needes this cōplaint? If I was nothing, I needed not to know.

Heavenly meditations,

Wee know that euill is nothing; and that is not, which is nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing, when I was without thee, I was but as nothing euen like an I-doll, which is nothing^b, hauing cares and heareth not^c; a nose, and smelleth not^d; eies & feeth not; a mouth and speaketh not; hands, and feeleth not; feet, and walketh not; and all the proportion of members, and yet liueth not.

^b 1. Cor, 8, 4

^c Psal, 135,

17, 26

^d Psal, 15, 5,

6, 7

Chap. 6.

*How the soule offendeth
through sinne.*



O then as long as I was without thee, I was naught but very nothing: and there-

written by S. Augustine.

therefore blind I was, deafe I was, and without sense. For I neither knew what good was; nor shunned that euill was; nor perceiued my wounds when I was hurt; nor saw the darknes which I was in. Because I was without thee, the very light ^a, ^{a Ioh, 1.4, 19} which lighteneth euery man that commeth into the world.

Alacke therefore, they wounded mee, yet I sorrowed not; they haled me, yet I perceyued not, for that I was not; because I was without life ^b, which is ^{b Iohn 14.6} the word ^c, by whom all things ^{c Ioh. 1.3} were made.

And therefore, O Lorde my light ^d, mine enemies did with ^{d Esay 60.} me euē what they would; they ^{19, 20} stricke me, they stripped me, ^{Ioh. 12 35,} they polluted me; they corrup- ^{36, 37} ted me, they wounded me: yea they killed mee, because I for-

e Hof 7, 13

sooke thee^e, and so became nothing without thee,

f Iop 11, 21

Iohn 14, 61

g Genes, 1.

26. 27

Iob 3, 4

Col 61, 3. 16

h Ioh. 8. 12

i Ioh 1. 5. 17

j Luke 1. 79

k Psal 11. 10

l Psal. 22. 19

20

m Psal. 18. 1

2, & c

n Psal. 91. 3

o Exod 15. 2

p Psal. 59. 16

17

q Psal. 25. 19

20

r Psal. 18. 17

Psal 59. 1, 2

s Psal. 68. 1

t Psal. 37. 32

u Psal. 22. 18

Alacke, O Lord my life^f by whom I was made^s; my light^h, whereby I am directedⁱ, haue mercie vpon me^k O defender of my life^l, and raise me vp againe, O Lord my God^m, my hopeⁿ, my strength^o; my rock,

and my comfort in the day of my trouble^p. Consider mine aduersaries^q, and deliuer me^r, let them which hate me^s flie away from my presence, and through thee let me liue in thee.

For they haue watched me^t, & seing me without thee; haue despised mee. They parted among theselues the garments^u of vertue, wherewithall thou hadst clothed me; they made a way through me; they trode me vnder their feete; they defiled thine holy temple^x with the

x Psal. 79. 1

the

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the dregs of wickednesse, they
left mee desolate, pining away
through sorrow. I followed af-
ter blind & naked, and shack-
led with the cords of wicked-
nesse. They dragged me after ^{y Prou, 5, 23}
them in their circuit from vice
to vice, and from mire to mire,
and so went I full weakly, God
knowes, before the face of
him that pursued me.

Bond I was, yet liked I slave-
rie; blinde, and desired blinde-
nes; bound & did not abhorre
the shackles. I thought soure
sweet, and sweet to be soure. ^{z E(ay) 5, 24}

Miserable I was, yet knew I
not so much, because I was
without thy worde, without
which nothing was made ^{a Iohn, 1},
through which all thinges are
maintained, without which all
things are broght to nothing.

C 5

For

b Iohn, 1, 3

For as all things by it were made^b, & without it was made nothing: so by it are all things maintained, whatsoeuer is eyther in heauen, or in the earth, in the sea, or in any deep place. Neither can any part sticke to other either in a stone, or in any other thing created: did not the word, by which all things were made, maintaine it.

e Psal, 73, 18

Wherefore, O word, I will cleaue to thee^c that thou maist saue me. For when I forsooke thee, I had perished, hadst not thou which diddest make me^d,
 27 renewed me againe.

d Gen, 1, 26,

Wild, 2, 23

Eccle, 17, 1, 2

Col, 3, 10

e Psal, 8, 4

AG, 15, 14

f Psal, 37, 24

g Psal, 7, 7

Pl. 49. 10, 12

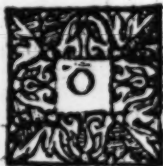
h Iohn, 1, 9

I sinned, thou didst visit me;
 I fel, thou didst erect me^f: I was ignorant, thou didst teach me,
 I was blinde, thou didst lighten me^h.

Chap:

Chap. 7.

Of Gods manifold benefites con-
ferred vpon man.



My God^a, shewe mee how much I wretch am bound to loue thee: how much I am bound to praise thee: how much I am bound to please thee.

Thunder^b, O Lord, with a great and mightie voyce from aboute into the inward care of mine heart.

Teach me^c, and saue me^d, so will I praise thee, for creating me^e: when I was nothing: for lightening me, when I was in darknes^f: when I was deads, for reuiuing me: for cherishing me euen from my youth^h with all good things.

Thou dost nourish me vnprofitable

a Psal. 7. 1. 2

b Psal. 18. 13

c Psal. 119

135

d Psal. 143. 10

e Psal. 71. 2

f Psal. 37. 20

g Gen. 1. 20

h Eccl. 17. 1

i Luke 1. 78

j Rom. 8. 12

k Psal. 71. 5

i Job. 25. 6
k Psal. 51. 1
a, 3
l Mat. 5. 45

fitable wormeⁱ, stinking in wickednes^k, euen with all thy most excellent benefits^l.

m Esa. 22. 33
Reuel. 3. 7

Open to me, O key of *David*, which dost open^m, and no man shutteth against him, to whom thou openest; and dost shut, and no man openeth to him against whome thou shuttest: Open to me the doore of thy countenance, that I may enter and beholde, and know, and praise thee with all mine heart. For great is thy mercy toward meⁿ, and thou hast deliuered my soule frō the lowest graue.

p Psal. 86. 13

O Lord our God, how excellent is thy name in al the world o? What is man, that thou art mindful of him^p? & the sonne of man, that thou visitest him?

o Psal. 8. 1, 9

p Psal. 8. 4

O Lord, the hope of the godly, and the Tower of their strength^q; O God, the life of

q Psal. 68. 3

my

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my souler, by which I liue^f, r Ioh 4. 14
1 Act. 17. 28
1 Plal. 27. 11
without which I die; O light
of mine eyes, by which I see,
without which I am blinde; O
the ioy of mine heart, & of my
soule, let me loue thee with all
mine heart^u, with all my soule, n Deut. 6. 5
Deut. 10. 12
Mat. 22. 37
with all my strength, and with
all my bowels, Because thou
didst loue me first^x. x 1. Ioh. 4. 19

And whence is it O Creator
of heauen^y, and of earth, and
of the sea, which needest no
good thing of mine^z; whence
is it that thou hast loued me? y Ester 13. 10
Esa. 51. 13
z Plal. 50. 7
3. 9. & c.

O wisdom, which openest
the mouth of the dumbe^a, O
worde, by whome all thinges
were made^b, open my lips^c,
giue mee a voyce of thankes-
giuing^d, that I may vtter out all
the benefits, which thou Lord
hast bestowed vpon me, euen
from the beginning. a Wis. 10. 1
b Ioh. 1. 3
c Plal. 51. 10
d Plal. 26. 7

For

For lo I am, because thou hast
 created me^e. And the cause
 why thou didst create and nu-
 ber mee among thy creatures,
 was thy predelstination frō e-
 uerlasting^f, before thou madest
 any thing from the beginning;
 before thou diddest spread a-
 broad the heavens, whē there
 were no depths, neither hadst
 thou made the earth, nor setled
 the moūtaines: before the fou-
 taines abounded with water.
 Before all these things which
 by thy word thou didst create
 h, thou in thy most certain pro-
 uidence of truth, didst foresee
 that I should be, yea thy mind
 was to make me thy creature.
 And whence then is it, O my
 Lordⁱ, O gracious & most hie
 God^k, whence is it, O most
 merciful Father^l, most mighty
 Creator^m, & alwayes louingⁿ?
 What

e Gen. 1. 27

Iob 33. 4

Psal. 100. 3

Eccl. 17. 1, 2

Col. 3. 10

f Rom. 8. 29

g Pro. 8. 23

34, 25, 26

h &c

i

j

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x

y

z

A

B

C

D

E

F

G

written by S. Augustine.

What deserued I at thy hands?
what goodnesse sawest thou in
mee, that moued thy most glo-
rious Maiestie to create me?

When I was not, thou diddest
create me°. I was nothing, and
of nothing thou diddest make
me somewhat°.

oGen, 1, 27
Col, 3, 10
p Psal, 100, 3
Wilk, 2, 25

And what kind of somewhat?
Not a drop of water, not fire,
not a birde, nor a fish, nor a
serpent, nor a brutish beast,
nor a stone, nor a stocke, nor
of that kinde of thinges which
haue onely but beeing, nor
of that whose nature is onely
to bee, and to grow: nor of
that which haue onely beeing,
growing, and sense. But aboue
al these thinges, it is thy wil that
I should consist both of those
thinges which haue but onely
being, for I am: and of those
thinges which as well grow as
bee:

Heavenly meditations.

be; for I am, and grow: and of those things also which haue being, growing, and sense; for I am, grow, and perceiue.

¶ Heb. 2. 7

And yet more then this, thou hast made me a little inferior to the Angels. For I haue receiued reason at thine handes to know thee, as well as they.

¶ 1 Cor. 13.

10, 12

A little inferiour I confesse. For they haue an happy knowledge of thee, euen as thou art, but I know thorow hope: they face to face, but I darkly thorow a glasse: they fully, but I in part.

Chap. 8.

The happy state of man in the life to come.

¶ 1 Cor. 13,

10, 12



vt whē that which is perfect is come, that in part shal be abolished; when with

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with open face^b, wee ſhall ſee^b 2. Cor. 3
thy face.

Then what ſhall let vs to be
as good euen as angels^c, ſeeing^c Hebr. 3. 7
thou, Lord, haſt bedecked vs^d Plal. 8. 4
with the crown of hope, which
is adorned with glory and ho-
nour; and ſeeing thou haſt ex-
ceedingly aduanced vs as thy
very friends.

Yea, euery way as good then,
and equall to Angels. For ſo
faith thy truth; They are equal
vnto the Angels^d, and are the^d Luke 20. 7
ſonnes of God. 36

What are they elſe but the
ſonnes of God, if they be equal
vnto Angels? Indeed they ſhal
be the ſonnes of God, becauſe
the ſonne of man is made the
ſonne of God.

So that conſidering this thing,
I dare boldly ſay, Man is not
a little inferiour vnto Angels^e, e Hebr. 3. 7
Man

Man is not onely equall vnto
 Angels^f, but man is aboue An-
 gels. Because a man is a Gods,
 and God is a man^h, but not an
 Angell.

^f Luke 20.

^g Mat. 1. 23

^h Luke 2. 11

ⁱ John 1. 14

^j John 4. 11

^k Gen. 3. 3

^l John 1. 3

^m John 1. 14

ⁿ Iere. 9. 23

^o Phil. 4. 4

^p Psal. 42. 8

And because the word which
 was in the beginning ⁱ God
 with God: the word whereby
 God said, Let there be light^k,
 and light was made: the word
 by which all things in the be-
 ginning were made^l, became
 flesh^m, and dwelt among vs,
 and we haue seene the glory
 thereof, I say man is the most
 excellent creature of all other.

Behold thy glory, in which
 I gloryⁿ at what time soeuer I
 do glory: Loe my ioy, where-
 in I reioyce^o, when I doe re-
 ioyce, O Lorde my God, my
 life^p, and the whole glory of
 my soule.

Therefore, O Lord my God, I

con-

written by S. Augustine.

confesse that creating me a reasonable creature, thou didst create me after a sort as good as angels. For by thy word I may be made perfect, so that I may attaine vnto the very state of angels, and haue the adoption of sonnes^a, by thine onely begotten Son, O Lord, thy wel-beloued Sonne^r in whom thou art well pleased: by thine onely and right heire^r of one substance with thee^c and coeternall^u even Iesus Christ our onely Lord^x, our redeemer^y, our inlightner^z, our comforter^a, our aduocate with thee^b, and the light of our eyes^c: who is our life^d, and our Sauour^e, and our onely hope^f, who hath loued vs more then himselfe^s, by whome wee haue an assured

q Rom. 8. 15

Gal. 4. 5

Eph. 1. 5

r Mat. 3. 17

Mat. 7. 9

s Pet. 1. 17

t Rom. 8. 16.

17.

Heb. 1. 3

u Heb. 1. 3

x Heb. 1. 3

y Rom. 5. 1

z Rom. 6. 3

a 1. Cor. 1. 7, 8,

9, 10.

b Matth. 20.

28

c 1. Cor. 1. 30

d Eph. 1. 7.

e 1. Tim. 2. 6

f Heb. 9. 25, 26,

27, 28

g Iohn. 1. 4, 9.

a 1. Cor. 1. 5. b 1. Iohn. 3. 1. c Iohn. 8. 12. d Iohn. 1. 5, 7. e Iohn. 5. 21, 24. f Matth. 1. 21. Luke. 3. 11. A. 4. 12. g Col. 1. 27. h 1. Tim. 1. 1. Iohn. 15. 13. Eph. 3. 1. Iohn. 3. 6.

Heavenly meditations.

h Eph. 3, 12

i Heb. 4, 16

k Ioh. 1, 12

trust laide vp in store with thee
h, and free accesle vnto theeⁱ.
because hee gaue them power
to bee the sonnes of God^k, to
them I say that belecue in his
name.

I Gen. 1, 16

27

1, Cor. 11, 7

m Iohn. 1, 12

Rom. 8, 15

16, 17

I wil praise thy name, O Lord,
who by creating me after thine
own image & similitude^l, hast
made mee capable of so great
glory, as in time to become the
sonne of God^m.

n Iohn. 1, 12

This condition neither trees,
nor stones, nor generally those
things which either moue, or
increase in the ayre, or in the
sea, or in the earth attaine vnto,
because he gaue them no pow-
er by the word, to become the
sonnes of Godⁿ; for they haue
no reason. For in reason confi-
steth the power, whereby wee
know God. And this power
hee hath giuen to men, whom
hee

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he hath made reasonable, after
his owne image and likenes.

o Gen, 9, 6

On I also, O Lord, am a man
through thy grace, and by thy
grace may be thy sonne, which
they cannot be.

Col, 3, 10

Whence haue I it, O Lord the
soueraigne truth, and true so-
ueraigne, euen the first born of
euery creature, whence haue
I it, that I may bee the sonne of
God, which they cannot be?

p Iohn, 14, 8

q Col, 1, 15,

16, 17

r Iam, 5, 19

Dan, 6, 26

Baruc, 4, 10,

14, &c.

Gen, 1, 1, &c.

i Gen, 1, 1, 2,

&c.

Iohn, 1, 3

Gen, 1, 26, 27

Psal, 100, 3

Wild, 2, 23

Eccles, 17, 1,

2, 3, &c.

u Gen, 1, 25

Ierem, 27, 5

x Gen, 1, 11, 12

Iob, 3, 8, 21,

26, 27, &c.

Thou art the same God for
euer, thou madest all things,
thou diddest create both man,
and beasts, and stones, and all
greene things vpon the face of
the earth. For no merits went
before, nor deserts. Because
only of thy goodnes thou cre-
atedst all things. All creatures
were like in merits. For none
at all deserued ought.

How is it then that thy mer-
cie

cie dooth more appeare in this
thy reasonable Creature, than
in all the rest which haue no
reason? Why am not I as all
they be, or else all they as I, or I
alone as they? What merits had
I? What had I deserued? that
thou shouldest create mee of
power to become the sonne of
God? and denie the same to
all thy other creatures?

*Job, 1, 1, 2
Rom, 8, 15,
16, 17*

Be it frō me, O Lord, that I
should think I had any merits.
It was onely thy grace, it was
of thy meere goodnesse, that I
should bee partaker of that
sweetnesse.

Job, 10, 8

Job, 33, 4

Psal, 100, 3

Psa, 109 7, 3

Psal, 111, 2,

17

Wherefore through grace,
which mooued thee to create
me of nothing², O Lord, giue
mee this grace, I beseech thee,
that I may thanke thee² for this
thy goodnes.

Chap.

written by S. Augustine.

Chap. 9.

Of Omnipotencie.

Thine almightie
hand O God,
which is one,
and the same
alwaies^a, hath

Mat. 23. 69

created both the angels in hea-
uen, and the little wormes in
earth^b, no whit more glorious
in them, nor inferiour in these.

b, Gen. 1. 24
35

For as none other hand could
create an angel, so none other
could make the vilest worme:
as none other could lay a-
broad the heauens^c, so none o-
ther fashion the smallest leafe
of a tree: as none other could
make a bodie: so none other
make one haire white or black^d:
but onely thine almightie
hand, to which all things are
alike possible^e.

c Iob. 9. 8
Psal. 104. 1,
2, 3, & 6d Matt. 5. 36
e Mat. 19. 26
Mar. 10. 27
Mar. 14. 36
Luke 11. 27

For

For it is no more possible for thee to create a wor^m, than an angell, nor more impossible to spread out the heauen^s, than a leafe: It is no easier for thee to fashion a small haire, than a big bodie; nor harder to build the earth vpon the waters, than to lay the waters vpon the earth. For thou God diddest what thou wouldest^h in Heauen and in earth, in the sea, and in all the deepesⁱ, and mee among other thinges thou didst make euen as thou wouldest, couldest, and knewest best.

Thine hand, O Lorde, could haue made mee^k a stone, or a bird, or a serpēt, or some bruit beast; it knew as much, but it would not for thy mercy sake.

Wherefore then am I not a stone, or a tree, or a beast? Because thy goodnes hath so ordained.

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dained. Yet did not any merits
of mine preuent thee, that
thou shouldest appoint it so.

Chap. 10.

*The incomprehensible praise
of God.*



Here shall I get, O
my Lorde, where
shall I get suffici-
ent praises to ex-
toll thee^a?

^a Psal, 106, 2

For thou madest mee^b as it
pleased thee, without mine
helpe: so canst thou magnifie
thy selfe as it pleaseth thee,
without me.

Before thee, O Lorde, thy
praise is thy selfe. Let all thy
works praise thee^c, according
to thine excellent greatnesse^d.
Thy praise O Lord, is incom-
prehensible^e. It is neither in
heart conceiued, nor vttered

^b Psal, 100, 3^c Song of the
three childre,
verse 57^d Psal, 150, 2^e Psal, 106, 2

D by

f Esai, 40.

6, 7, 8

by mouth; nor perceiued by
eare. For these things do passe
away^f: but thy praise O Lord,
endureth for euer.

The thought hath a begin-
ning, and it hath an ende; the
voyce hath a sound, and the
voyce doth vanish; the eare
doth heare, and hearing cea-
seth: but thy praise O Lorde,
endureth for euer.

g Psal. 106. 2

Eccle, 43. 30,

3¹

Who then can praise thee?
what man can shew forth thy
praisess. Thy praise is not trā-
sitorie, it endureth for euer.

h Iere. 9. 23,

3⁴

g Cor. 1. 11

He doth praise thee, who be-
leeueth thee to be thine owne
praise. Hee doth praise thee,
who knoweth himself vnable
to attaine vnto thy praise. O
perpetuall praise, neuer vani-
shing; in thee is our praise, in
thee shall my soule reioyce^h.

We praise thee not, but thou
prai-

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praisest thy selfe, by thy selfe
and in thy selfe: and our praise
also is in thee.

Then haue we true praise,
when wee haue praise of theeⁱ; i 1, Cor, 4, 4
when the light doth allow the
light. For thou the true praise^k k Deut, 10, 12
Psal, 118, 14
Esai, 22, 2
giuest due commendation.

And as oftē as we seek praise
of any other besides thee^l, l Rem, 2, 29
so oftē do we leese thy praise. Be-
cause that is trāsitōry, but thine
is eternall. If we go after tran-
sitōry, we forgoe eternal: and if
we loue eternal, we must loath
the praise that is transitory.

O Lord, my God^m, praise m Psal, 7, 1, 3
n Deut, 10, 21
eternallⁿ, of whom all praise
without whome there is no
praise, without thee I am vna-
ble to praise thee: let me haue
thee, and I will praise thee.

For what am I, Lord, of my
selfe that I should praise thee?

o Gen, 18, 27
 pt, Sam, 2, 4,
 3, Sam, 9, 8¹⁵
 q Job, 25, 6
 dust and ashes am I^o, a dead
 and stincking dogge P am I, a
 worme^q, and very rottenneſſe
 am I.

r Est, 14, 19
 ler, 32, 18
 f Job, 12, 10
 t Eſay, 57, 15
 What am I to praise thee, O
 Lord God most mightier, in
 whose hand is the breath of all
 mankind^e, which inhabitest
 the eternitie^r?

u Iohn, 8, 12
 1, Iohn, 1, 5, 7
 x Iohn, 14, 6
 y Iohn, 14, 6
 z Pla, 144, 4
 Shal darknes praise the light,
 or death life? Thou art light^u, I
 am darknesſe; thou life^x, and I
 am death. Shall vanitie com-
 mend the truth? Thou art the
 truthy, but I a man become like
 to vanity^z.

a Wiſd, 7, 1
 b Eccleſ, 10, 11
 Why then Lord shall I praise
 thee? Shall my miserie praise
 thee? shall stinke commende
 sweetnesſe? shall mans morta-
 litie^a, who is here to day, and
 gone to morrow^b, praise thee?

Shall man who is very rot-
 tenneſſe, or the sonne of man a
 verie

written by S. Augustine.

verie worme^c, praise thee? c Ioⁱ

O Lord, shall he that is conceiued^d, borne^e, and brought
vp in wickednesse praise thee; d Psal, 51, 5
e Iob, 14, 4
no my God. Praise is not seemly
in the mouth of a sinner^f. f Eccl, 15, 9

O Lord my God, let thine
owne incomprehensible powers,
thine own vnlimitable wisdom^h,
thine own vnspokeable goodnesseⁱ,
commend thee. g Ef, 44, 6, 7
h Psal, 145, 3
i Iob, 11, 7, 8, &c.
Let thy more than excellent
clemency^k, thy more than abundant
mercy^l, thine euerslasting vertue
also, and diuinity^m praise thee.
Elzay, 40, 28
j Psal, 145, 9
k Neh, 9, 35
l Psal, 69, 13
m Misa, 40, 28
Ier, 10, 10
n 1, Tim, 1, 17
n Esa, 40, 28

Let thine almighty powerⁿ,
with thy souereigne gentlenes
and loue, whereby thou hast
created vs, O Lord God, the
verie life of my soule P praise
thee. o Gen, 1, 26, 27
Psal, 100, 3
p Psal, 42, 8

Chap. 11.

*The hope of a Christian must be
cast vpon God.*

a Gen, 1, 26

27

Psa, 139, 14,

15

b Psa, 57, 1



And I thy creature^a, will trust in the shadow of thy wings^b, euen in thy mercy where

by thou diddest create me.

Helpe thy creature, whom of thy mercy thou hast created; let mee not perish thorough my sinne, whom of thy goodnes thou hast fashioned; neither bee confounded in my miserie, whom of thy clemencie thou hast made.

For what profit is in creating mee, if I goe downe into mine owne corruption? what? hast thou, O God, created the sons of men in vaine^c?

c Psa, 8, 47

d Psa, 100, 4

Wisd, 2, 25

Thou hast created mee^d, O
Lord,

written by S. Augustine.

Lord, govern that which thou
hast created. Despise not, O
god, the works of thine hands^e. e Psal. 138. 8

Of nothing thou didst create
me^f, and doubtles do not thou f Gen. 1. 26
Lord direct me, I shall come a-
gaine to nothing.

For as I was not sometime,
and thou didst make me of no-
things: so Lord, if thou do not g Eisy 40. 28
gouverne me, I shall returne to
nothing in my selfe.

Helpe me, O Lord^h my lifeⁱ, h 2 Chr. 14. 31
lest I perish in my wickednes^k Psal. 70. 5

O Lord, hadst not thou crea- Psal. 109. 26
ted me, I had not bin at all: but i Psal. 141. 8
because thou hast created me, I Iohn 5. 26, 40

am. And yet am I nothing, if Iohn 1. 1, 25
thou guide mee not. For no Coloff 5. 4

grace neither goodnes of mine k Psal. 94. 23
compelled thee to create mee,

but euen thine owne most fa-
vorable goodnes and mercy.

O Lord my God^l, let that p Psal. 99. 8, 9

D 4

loue Psal. 41. 13
Mar. 4. 7, 10

Heauenly Meditations,

loue which compelled thee to
make me, compell thee also to
gouerne me. For to what end
did thy loue compell thee to
make me, if I perish in my wic-
kednesse^m, and am not guided
by thy right handⁿ?

m Psal. 14. 23

n Psal. 89. 13

o Psal. 140.

Luke 4. 12

Let that mercie of thine, O
Lord my God^o, compell^t thee
to saue that which is created,
that compelled thee to create
that which was not. Let that
loue winne thee to saue, which
wanne thee to create. For it is
no lesse now than it was; for so
much as thou art loue^p, who
art alwaies the same^q.

p 1. Iohn 4. 8

q Psal. 102. 27

Hebr. 1. 12

r Numb. 11.

verse

s Esai 50. 2

Esai 59. 1, 2

For thine hand is not short-
ned^r that it cannot saue^s; ney-
ther is thine care heauie, that it
cannot heare. But my sinnes
haue seperated betweene mee
and thee; betweene darknes,
and light^t, between the image
of

Ioh 8. 12,

t Ioh. 1. 5. 7

written by S. Augustine.

of death, and life^u, betweene
 falshood and truth^x; betweene
 this vanishing state of miney,
 and thine eternity^z.

u Psal, 42, 3
 Col, 3, 4
 x Iohn, 14, 6
 y Psal, 39, 5
 Psal, 61, 9
 z 1, Tim, 1, 17
 Heb, 1, 12

Chap. 12.

*Of the manifold snares of con-
 cupiscence.*



Hesebee the sha-
 dowers of darknes
 wherwith I am co-
 uered in the dun-
 geon of this dark prison wher-
 in I lie groueling, vntil the day
 dawne, thadowes doe depart,
 and light bee made in the fir-
 mament^a of thy strength.

a Gen, 1, 3

The voice of the lord is migh-
 ty^b, the voyce of the Lord is b Psal, 29, 3
 glorious: let it speak, that light
 may be made^c, darknelle may c Gen, 1, 3
 depart, the dry land appeared, d Gen, 1, 6
 and earth may bud forth the
 bud of the hearbs, that seedeth e Gen, 1, 11

D 5 feed

feed, and bringeth out the fruit of righteousness of the kingdom of God.

O Lord, father^f and God of my life^g, by whom all things do liue^h, without whom all things are as dead; leaue mee not in a wicked imagination, neither giue me a proud lookeⁱ. Take from me vaine concupiscence; and giue not me thy seruant ouer into an impudēt mind, but possesse thou mine heart, that alwaies it may thinke on thee.

^f Plal, 63, 16

^g Esai, 64, 8

^h Eccle, 23,

ⁱ Act, 17, 3, 8

ⁱ Eccle, 23, 4

Inlighten mine eyes that they may behold thee, and neuer be lifted vp before thee, ô eternall glory; but think humbly, not of thy wonders aboue their reach: that they may see those things which are at thy right hand, not the things at thy left.

^k Prou, 4, 25

And alwaies let thine eye lids direct my steps^k. For thine eye lids

written by S. Augustine.

lids do trie the sonnes of men^l. 1 Psal. 111. 4

Allwage the heat of my concupiscence with thy goodnes, which thou hast layd vp for those that feare thee^m, that with euerlasting desire I may couet after theeⁿ, that mine inner taste may not be inticed, & deceiued with vaine things, & so put sowre for sweete^o, and sweet for sowre; darknesse for light, and light for darknesse; that I may be deliuered in the mids of so many snares as are laid by the enemy^p to take the soules of sinners^q wherewith the whole worlde is replenished. Which thing S. Iohn did see, and passed not ouer the same in silence, when he said^r, For al that is in the world is either lust of the fle sh, the lust of the eyes, or the pride of life. m Psal. 31. 19
n Psal. 42. 1, 2
Psal. 84. 2
o Esai 5. 20
p Reuel. 12. 4
q 1. Pet. 5. 8
r 1. Ioh. 2. 16
s Psal. 99. 8, 9
Esai. 41. 13
Luke 4. 8. 12

Behold, ô Lord my God^s,
the

the whole world is full of the
snares of cōcupiscence, which
they haue prepared for thy
feet, & who can escape them?

e Psal, 57, 6

Psal, 142, 3

u Ecc, 23, 4

Euen he doubtles frō whom
thou takest the lofty lookes^u,
that he be not taken by the lust
5 of the eyes; from whom thou
takest carnall concupiscence,
that he be not taken by the lust
6 of the flesh; and from whom
thou takest a bold and impu-
dent minde, that the pride of
life do not slyly deceiue him. O
most happy man for whō thou
dost these things, for doubtles
he shall goe vnpunished!

x Job 19, 25

Esa, 44, 34

Now then, O my redeemer^x,
by thy selfe I beseech thee, as-
sist mee, that I fall not in the
sight of my aduersaries, being
taken by the traps which they
haue set for my feety, to bring
downe my soule. But deliuer
me,

y Psal 57, 6

written by S. Augustine.

me, O strength of my saluation^z, least thine enemies which hate thee, haue me in derisiō^a.

^z Psal, 140, 7^a Psal, 25, 2

Psal, 38, 6

Arise, O Lorde my God^b, my mightie one^c, and let thine enemies be scattered^d, they also that hate thee, let them flie from thy face.

^b Luke 4, 8,¹²^c Esai, 1, 24^d Psal, 68, 1

As waxe melteth before the fire: so let the wicked perish at thy presence. But let me be hid priuily in thy presence^e, & reioyce with thy children abounding with all good things^f.

^e Ps 131, 10^f 1, Cor, 2, 9

And thou, O Lord God, father of Orphanes, and thou mother of thy poore children, listen vnto the crie of thy sons: spread out thy wings, that wee may flie there vnder from the face of the enemy^h.

^g Psal, 68, 5^h Psal, 61, 3

For thou art the Tower of Israels strength, who wilt neither slumber nor sleepeⁱ keeping

ⁱ Psal, 131

ping Israel : because hee that
fighteth against Israel, doth
neither sleepe nor slumber^k.

^k 1. Pet. 15. 8
Reuel. 12.

12, 17

Chap. 13.

*Of mans miserie; and of Gods
benefites.*

^a 1 Iohn 5. 7



Light^a! O cleere-
nesse, whom none
other light or cleer-
nes doth beholde!

O Light, which darkneth all
light! ô Cleernes, which dim-
meth al strange light! ô Light,
frō which all light! ô Cleere-
nes, from which all cleerenes
doth proceed! ô Cleerenes in
respect whereof, all other
brightnes is but darknes; and
all other light but dimnesse!

Where thou shimest, the ve-
ry darkenesse is bright as day;
and dimnesse, is light.

O most souereigne Light,

whom

written by S. Augustine.

whom no blindnes can darkē;
nor my stinellē dim, nor dark-
nellē obscure: nor any let close
vp: nor shadow keepe away!

O light, which inlightenest
all things at one time together,
and alwaies, swallow me vp in,
to the deapth of thy brightnes,
that I may on all sides behold
thee, both in thy self, and me in
thee: and all things vnder thee.

For sake me not^b, O Lord,
lest the shadowes of mine ig-
norance do increase, and mine
offences multiply.

For without thee euery thing
is darknes to me, and all things
are euill: because nothing is
good without thee, the true,
onely^c, and soueraigne good^d.

This I acknowledge, and this
I know, O Lord my God^e. For
be I in any place without thee,
euill is it with mee hauing not
thee.

^b Psal, 127, 9
Psal, 71, 18

^c Mat, 19,
16, 17
Mark, 10, 17,
18

Luke, 18, 18,
19

^d Iam, 1, 17
^e Psal, 99, 8,

Esai, 41, 13.

Heavenly meditations,

thee, not only outwardly to my body, but also inwardly to my soul, because all abundance being not with thee my god, is but beggery, but when thy glorie appeareth^f, I shall be satisfied.

^f Psal, 17, 15

^g Psal, 42, 8

^h Psal, 32, 5

ⁱ Iam, 8, 17

^k Luke, 11, 18,

¹⁹ Eccle, 23, 4

John, 14, 6

And, ô Lord, my blessed life
 & grant that I may confesse my
 wretchednesse vnto thee^h: for
 from thee the souereigneⁱ, and
 very goods it selfe, & from the
 vnitic of thy goodnes, hath the
 diuers kind of temporal things
 separated me being fallen into
 sin through carnall senses, and
 from one it hath parted me in-
 to many things, so the aboun-
 dance to me was cumbersome,
 and pouerty was plenty, while
 I haunted after this & that, and
 yet could neuer be satisfied; for
 in my self I found not thee the
 vnchangeable^l and singular^m,
 & vnseperable, & onely good,
 which

^l Rom, 1, 23

^m Tim, 1, 17

ⁿ Mar, 19, 16,

¹⁷ Mark, 10, 17,

¹⁸

written by S. Augustine.

which had I once attained, I
should wantⁿ no more; which ^{n Reuel. 7.}
had I once found out, I should ^{16, 17}
weepe no more^o; which did ^{o Reuel. 21, 4}
I once enioy, mine heart would
be at rest.

O miserie vpon miserie, sith
my miserable soule doth flye
from thee, with whō she hath
abundance, & ioy^q; and fol- ^{p 1. Cor. 2. 9}
loweth the world, with whom ^{q Reuel. 7. 16}
she hath pouerty^r, & sorrow^f. ^{r Luk. 16. 25}
^{f Luke 6. 25}

The world crieth, I vanish^t;
O Lord, thou criest, I refreshⁿ;
yet doth my wicked wretched
nesse more follow that which ^{t Esai 52, 6}
vanisheth, than him who re- ^{2. Pet. 3. 5, 6,}
fresheth. This verily is my ⁷
weakenesse. ^{1. Ioh 2. 15,}
^{16, 17}
^{u Marth. 11.}
^{18, 29. 30}

O Physition of the soule,
cure it, that I may praise thee,
euen the saluation of my soule
^{x Psol. 35, 21}
^{Acts 4, 12}
hart, for al thy benefits where-
with

hast refreshed mee euen from
my youth^y.

y Psal. 71. 5

z Psal. 71. 9

a Gen. 1. 26,

27

1. Cor. 11. 7

b Psal. 31. 5

Titus 2. 14

1. Pet. 1. 18,

19

Reuel. 5. 9

c Iohn 1. 14

Luke 2. 7

d Phil. 2. 6,

7, &c

e Iohn 3. 13

Iohn 6. 33,

38, &c

Eph. 4. 8, 9,

10

f Rom. 4. 25

Rom. 8. 3

Gal 2. 20

Eph. 5. 2. 25

g Rom. 5.

verse 6, &c

1. Cor. 8. 11

1. Cor. 15. 3

h 1. Cor. 15.

15, 26, &c

2. Tim. 1. 10

i Phil. 2. 6,

7, &c

Hebr. 2. 9

Cast me not off^z in the time of
my age: forsake me not whē my
strength faileth, O Lord, for
thine own sake, I beseech thee.

Thou didst make me^a, when
I was not: thou didst redeeme
me^b, when I was forlorne. I had
beene destroyed, I had died:
but thou camest downe vnto
the dead, thou tookest morta-
litie vpon thee^c.

Thou a king^d camest downe
vnto thy seruant: and to re-
deeme thy seruant thou did-
dest giue thy selfe^e, and that I
might liue, thou diddest die,
and ouercome death^h.

When thou didst humble thy
selfeⁱ, thou diddest exalt me: I
was lost, I followed after wic-
kednes, I was a bondslaue to
Sathan: but thou wert sold for
me

me

written by S. Augustine.

meek^k to redeeme mee : and so
thou louedst me^l that thou ga-
uest thy blood a ranfome for
mee^m.

k Matt, 27, 33
4, 5
Acs, 1, 16, 17,
&c
1 Iohn, 1, 5, 13
Eph, 5, 8, 2
1, Iohn, 3, 16
m 1, Pet, 2,
ver. 24, &c.
Eph, 1, 7
n Rom, 5, 7,
8

O Lord, thou hast loued me
more than the selfeⁿ : because
for my sake thou wouldst
needes die^o.

o 2, Cor, 5,
14, 15
1, The, 5, 10
p Heb, 1, 13,
16
q Galat, 2, 4
Gal, 5, 1, 13
r Elai, 5, 3, 7,
4, &c
s Reuel, 14, 1,
11, &c
Ren, 22, 4
t Reu, 7, 3

On such wise, & with so deere
a price thou hast brought mee
home from banishment^p : re-
deemed mee from bondage q:
withdrawne mee from punish-
ment^r : called me in thy name^s
and sealed me with thy blood^t,
that I should euermore haue
thee in remembrance, and ne-
uer forget him, who for my
sake shunned not the crosseⁿ.

u Gal, 3, 13

Thou hast annointed me with
that oile^x wherewith thou wast
ointed, that of thee Christ I
might be called a Christian^y.

x 2, Cor, 1, 21
y Acs, 11, 26
Acs, 26, 28
1, Pet, 4, 16

Loe, thou hast written mee
vpon

Heavenly meditations,

^aEsay, 49, 16 vpon thine hands^z, so to haue
me in remembrance, if so bee
cōtinually I haue thee in mind.
And thus alway thy fauor, and
^aPsal, 59, 10 thy mercy haue preuēted me^a.
For out of much and great pe-
rils thou hast deliuered me of-
tentimes^b, O my sauiour.

^bPsal, 24, 6, 7

^cccl, 5, 1, 1,

^{2, & c.}

^cPsal, 18, 12

^{Dan, 6, 27}

When I haue wandred, thou
hast reclaimed mee; when I
haue beene ignorant, thou hast
instructed mee, thou hast cor-
rected mee, when I haue sin-
ned; when I despaired thou
hast comforted me, when I fell,
thou hast raised me; thou hast
vpheld me when I haue stood,
when I haue trauailed, thou
hast guided mee; when I haue
come home, thou hast receiued
mee, thou hast watched mee,
when I haue slept: and when I
haue cried, thou hast heard me.

written by S. Augustine.

Chap. 14.

That the eyes of the Lord are continually vpon the doings and cogitations of men.



Or these & many
mo good turnes
hast thou doone
mee, O Lord my
God^a, the verie
life of my soule^b.

And doubtlesse it should be a
pleasure to me not only to talk
and think alwaies of them, but
also euermore to thank thee^c,
to praise thee, to loue thee for
all thy good things, and that
with all mine heart^d, and with
all my soule, and with all my
mind, & with all my strength,
yea from the very pith and in-
trals of my heart, and of all my
ioynts, O Lord my Lord^e, the
blessed sweetnesse of all which
delight in thee.

a Psal, 7, 13

b Psal, 42, 8

Eccl, 2, 3, 4

Iohn, 14, 6

c Ps, 116, 12,

13, 17, 18

d Deut, 6, 5

Deut, 11, 18

Matt, 22, 37

Luke, 10, 27

e Psal, 7, 1, 3

But

Heavenly meditations.

But thine eyes haue scene
 mine imperfection^f: thine eyes
 I say are much brighter than
 the Sunnes, beholding all the
 waies of men, and the ground
 of the deep, and in euery place
 at all times looke both vpon
 the euill and the good^h.

h Pro, 15, 3

i Psal, 47, 1,

2, 6, 7, 8

Mat, 11, 25

k Jer, 23, 23,

d Psal, 139, 7,

l Psal, 139, 7,

8, & c

m Wild, 11, 21

n Job, 31, 4

o Job, 13, 27

p Psal, 121, 4

Psal, 127, 1

For sithence thou rulest all
 thingsⁱ, fillest all things^k, art al-
 waies wholly euery where: yea
 sithence thou hast a care of all
 thinges that thou hast created
 (for thou hatest nothing which
 thou hast made^m): thou dost so
 behold my waies & my stepsⁿ,
 and so watch and warde night
 and day for my safety, looking
 so narrowly vnto al my paths^o:
 like a continual watchman^p: as
 though thou haddest forgot
 thine other creatures of heauē
 and earth, and haddest cast all
 thy care vpon me alone, hauing
 no

written by S. Augustine.

no care at all of the rest. For the light of thine vnchangeable sight neither encreaseth, doe thou but see one; nor diminisheth, if thou behold infinite and diuers things. For even as at one time thou considerest the whole perfectly together: so doth thy whole countenance beholde at one time all particulars, although diuers, & that perfectly together, & wholly. Yet seest thou all things as one thing, and one thing as all things: for thy selfe art whol, & canst neither be diuided, chāged nor diminished. ¶ 1 Sam. 1. 17

And therefore thou being whole in time, and without time, doest behold me wholly together, and alwaies, even as though thou haddest naught else to consider of. Yea, so thou standest vpon my garde, as
though

Heavenly meditations,

though thou wouldest forget
al other things, & bend wholly
to me alone. For alwaies thou
shewest thy selfe present, and
offerest thy selfe ready at all
times vnto me, if thou find me
ready to receiue thee.

1 Iosua, 1, 9
Hebr, 13, 5

O my Lord, 'goe I where I
will, thou wilt neuer forsake
me, vnlesse I forsake thee first.

1 Iob 23, 8,
9, 10, 13
Psal, 139, 7,
8, 9, 10, 11,
here 23, 23,

Wheresoever I become, thou
leauest me not. For thou art e-
uery where^r. So that to what
place soeuer I goe, I may finde
thee, by whom I may be, that I
perish not without thee, be-
cause without thee, I cannot be.

1 Eccl, 23
19, 20
Psal, 150
10, 11, 12

And therefore I confesse in-
deed, that whatsoever I do, &
wheresoever I doe it, I do it in
thy presence: and that what-
soever it be which I doe, thou
seest it better thā I which do it.

For when I doe ought at any
time,

written by S. Augustine.

time, thou art present at all times, as a continuall beholder of all my thoughts, ^u, intentions, delectations and doings.

u 1 Kin. 8. 39

2 Chro. 6. 30

Psal. 44. 20

21

O Lord, my sighing is not hid from thee ^x, and my very thought is open to thy sight.

Pro. 24. 12

Luke 16. 15

x Psal. 38. 9

y Job. 42. 2

Psal. 94. 11

Psal. 139. 2

Thou knowest Lord, whence the spirit commeth, where it is and whither it goeth. For thou art the tryer of all spirits ^z.

z Pro. 16. 2

Also, thou best knowest inwardly, whether the roote of that tree which hath fayre leaues, be sweet or sowre; yea, thou narrowly dost search the very pith of the rootes; and by the most euident trueth of thy light, thou gatherest, numbrest considerest, and sealest not the intent onely, but the very pith also of the root thereof, that so thou maiest render vnto euery man not only according to his

a Psal. 61. 12

Pro. 24. 12

Iere. 32. 18,

19

Hosea 4. 9

Matth. 16. 27

Reus, 22. 12

E

works^a

workes, but also according to
the inner and secret pith of the
roote, from which proceedeth
the intent of the worker^b.

^b Mat, 15, 18,

Marke, 7, 21

What I suppose whē I work;
what I thinke, and wherein I
delight, thou beholdest; thine
cares doe heare it^c, thine eyes
see it^d, and consider it; thou
sealest, markest, notest, and
writest the same into my book
^e be it good or euill, that after-
ward, when the bookes shall
be opened^f, and the dead iud-
ged according to the thinges
written in those bookes, thou
maiest render for well doing
rewards^g, and punishment for
wickednes^h.

^g Mat, 25, 34,
35, &c
46

Iohn, 5, 29

Rom, 2, 6, 7,

10

Reu, 22, 14

^h Mat, 25, 41,

42, &c
46

Reu, 22, 15

Deut, 32, 20

Happily this it is, which thou
didst say by these words, I will
see what their end shalbeⁱ, and
which is spokē of thee on this
wise, He trieth the perfection
of

written by S. Augustine.

of all things^k. For thou doubt-
 lesse in all that we do,regardest
 the ende of the intent, more
 than that which was done.

And when I diligently consi-
 der these thinges, O Lord my
 God terrible and mightie^l, I
 am vtterly agast both through
 feare and shame, forsomuch as
 wee haue great neede to liue
 well and vprightly^m, because
 we do al things in the presence
 of that Iudge, who seeth all
 thingsⁿ.

^k Iob, 28. 3^l Neh. 9. 32^l Psal. 47. 3^l Psal. 96. 4^l Dan. 9. 4^m Boetius in
 his 5. booke
 de consolat.ⁿ Prose. 6ⁿ Eccl. 23. 19,

20

ⁿ Psal. 139. 10,

11, 12

ⁿ Ads, 15. 8

Chap. 15.

*That man of himselfe can doe no-
 thing without the assistance
 of God.*



Lord most mighty
 and puissant, God
 of the spirits of all
 flesh^b, whose eyes
 are vpon the waies of the sons

^a Neh. 9. 33^a Psal. 96. 4^a Ier. 32. 17, 18,

19

^b Num. 27. 16

c Ier. 32. 19

d Psal. 62. 12

Rom 2. 6

Reu. 2. 23

e 2 Cor. 5. 10

f Reu. 3. 12

of men^c from the time of their birth, euen till the day of their buriall, that thou maiest render vnto euery man according to his workes^d, either good or euill^e.

Shew to me, that I may confesse my wretchednes to thee. For I said, that I was rich^f, and had neede of nothing; & knew not how that I was wretched, and miserable and poore, and blinde and naked.

g Rom. 1. 22

h Ism. 1. 17

i Iohn. 15. 5

Phil. 2. 13

k Psal. 127. 1

I supposed my selfe should be somewhat, when indeede I was nothing. I professed my selfe wise, & I became a foole. I thought I was prudent, and I was deceiued. For now I see, it is thy gift, without whom wee can doe nothingⁱ. Because if thou Lord, keepe not the citie^k, in vaine doth hee watch that keepes the same.

Thus

written by S. Augustine.

Thus hast thou taught mee,
that I might know my selfe. For
thou hast forsaken me, and tri-
ed me^l, not for thine own sake, 1 Psal. 27. 3
that thou mightest know mee; Psal. 139. 1
but for my sake, that I might
know thee.

For as I said, I thought Lord
I should haue bin somewhat of
my selfe; I thought I had suffi-
ciencie of my selfe^m; and per- m 2 Cor. 3. 5
ceiued not how it is thou Lord,
which rulest menⁿ, vntill thou n Psal. 48. 14
wentest far frō me for a space^o, Matt. 2. 6
and I tooke a fall. Then did I o Psal. 71. 12
see and perceiue, how it was
thou which ruled me; and how
I fell of my selfe, and rose again
through thy grace^p.

O light^q, thou hast opened p Psal. 37. 23,
mine eyes, & raised me vp, and 24
lightened me^r. Now therefore I Prou. 24. 16
see, that mans life vpon earth is q Iohn. 1. 5. 7
but a tentation^f; and that no r Iohn. 1. 4. 5,
7, 8, 9
f Iob. 7. 1, 2.
&c

E 3 flesh

r 1, Cor. 1. 29
 u Rom. 3. 20
 Gal. 2. 16.
 x Iam. 1. 17
 y Esai. 64. 6
 Gen 6. 5
 Gen. 8. 21

flesh can glory in thy sight^r, nor be iustified^u. For all goodnesse, be it little or much, is thy gift^x; and wee haue nothing of our selues but euilly.

z Psal. 51. 2
 Ier, 9. 13

a Iam. 1. 17
 b 1. Chro. 16
 ver. 28, 29
 Psal. 29. 2, 2
 Esai. 42. 8
 Luke, 2. 14
 c Iohn, 5. 44
 Iohn, 7. 18
 d Esay, 14. 13

Whereof then may all flesh glory? of wickednes? but that is no glorie, but miserie^z. May it glory of any good then? and of anothers goodnesse? O Lord, goodnes is thine^a, and thine is the glory^b. For he who seekes of thy goodnes his owne^c, and not thy glory, is a very theefe and robber, like the diuell him selfe, who would haue robbed thee of thy glory^d.

e Ier 9, 23

f Eccle. 11. 2

For whosoever would haue praise^e of that good thing which is thine, and seeketh not therein thy glory, but his own; yea although hee get praise of men^f for thy gift; yet is he dispraised of thee: Because of thy

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thy gift he fought his glory, & not thine. And he who is praised of men, and dispraised of thee, neyther can be defended by men, whē thou shalt iudge; nor bee deliuered, when thou shalt condemne.

But ô Lord, who hast formed mee s from the wombe of my mother, suffer me not to fall into that reproach; & neuer let it be cast in my teeth that I wold haue stolne away thy glorie.

All glorie be ascribed vnto thee^h, from whom all goodnes doth proceedⁱ, but vnto vs open shame^k, and miserie, to whom all euill doth belong, vnlesse thou take mercie^l.

For thou shewest mercie, O Lord, thou shewest mercie ouer all^m, and hatest nothing which thou hast madeⁿ; thou giuest vs of thy good things^o;

E. 4

and

g Esa, 44,

25

h Luke 2, 14

i Lam, 1, 17

k Dan, 9, 7

l Wis, 11, 20,

21, &c

m Es 1, 5, 4, 7

8

n Wis, 11, 21

o Ioh, 5, 3, 9

10, &c

Psal, 146, 5,

6, 7, &c

Math, 6, 11

Mat, 7, 7, 8,

9, &c

Heavenly meditations,

and makest vs rich, O Lord
God, with thy most excellent
benefits^p. For thou louest the
poore^q, and makest them rich
even with thine owne riches^r.

p Psal. 113

5, 6, 7, &c.

q Psal. 12. 5

r Luke 6. 20

O Lord, behold now we are
thy poore childrē, & thy little
flocke^s, open to vs thy gates^t,
that the poore may eate, & be
satisfied^u; so they which seeke
thee, will prayse thee,

s Luke 12. 32

t Psal. 78. 13

u Psal. 22. 26

x Matth 5. 3

Luke 6. 20.

21, &c

y Reuel. 3.

17. 18

For I know Lord, and con-
fesse throgth thine instruction,
that they alone shall be enri-
ched^x, who know themselues
to be poore, and acknowledge
their pouertie before thee. For
such as thinke themselues rich
when they are poore^y, shall be
barred from the participation
of thy riches.

z Psal. 7. 2, 3

Wherfore ô Lord my God^z
vnto thee do I confesse my po-
uerty, that all the glory may be
thine

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thine^a: inasmuch as the good which I haue done is thine.

^a 1. Chro. 29.
ver. 10, 11, 12

I confesse, O Lord, as thou hast taught mee, I am nothing else but altogether vanitie^b, a shadow of death^c, a darke dungeon, and a barren and emptie ground^d, bringing forth nothing without thou blesse me, and bearing no fruite but confusion, sinne, and damnation.

^b Psal. 39. 5
^c Psal. 144. 4
^d Psal. 44. 19

^d Gen. 1. 2

If I had any goodnes, I receiued it of thee^e; If I haue any at this time, it is thine, or I haue it from thee. When I stood, I stood through thee; but when I fell, I fell through my selfe, and alwaies I had stuck in the mire^f, if thou hadst not plucked mee out; I had alwaies bin blinde, if thou hadst not enlightned me. 2. When I fell, I had not risen againe, vnlesse thou haddest reached forth thine hand^h. Yea,

^e 1. Cor. 6. 9
^f Lam. 1. 17

^f Psal. 69. 14

^g Ioh 4. 4. 9

^h Psal. 37. 23,
24

E 5 and

i Phil. 2. 13

k Esay, 48. 17

i Psal 59. 10

and when thou haddest created me, I had fallen by and by; if thou hadst not held mee vpi. And oftentimes I had perished, haddest thou not governed mee k.

Thus euermore Lord, euermore thy grace & mercy hath preuented me^l, deliuering mee from all euill, sauing mee from those past, sauing me frō these present, & arming me against miseries to come : in like sort cutting away the snares of sin before me, & remouing all occasions and causes of offence. For vnlesse thou haddest done so, I had committed all the sins of the world.

For I am perswaded, ô Lord, there hath no sinne bene committed afore time by man, but another may do the same, if his Creator leaue him, by whom
he

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he was made a man^m. But that I did not so, thou hast brought it to passeⁿ; that I abstained, thou diddest commaund; and that I beleueed, it was of thy grace powred vpon me.

m Iob, 10, 8

5, 10, &c

Psal, 139, 14

15

16

Esa, 45, 7, 8

9, &c

n 1, Cor, 4, 7

o Will, 3, 1

Rom, 12, 3, 6

For thou Lorde, diddest guide me both for me and thy selfe; and thou hast giuen mee grace and vnderstanding, to abstaine both from adulterie, and other wickednes.

p Iam, 1, 17

Chap. 16.

*Of the Diuell, and his manifold
temptations.*



Here wanted a temptor: but thou wert the cause that he was absēt: there wanted place, and time, and that they shold be lacking thou didst work. There wanted neither temptor, nor place,
nor

Heavenly meditations,

nor time: but thou heldest mee
backe, that I should not con-
sent. The Temptor came, foule
and ougly as hee is; but thou
didst comfort me, that I might
despise him. The Temptor
came armed and strong^a, but
thou diddest both encourage
mee, and bridle him that hee
could not ouercome. The
Temptor came like an Angell
of light^b; but that hee might
not deceiue mee, thou diddest
take him vp; and that I might
know him, thou didst know
him. For hee is that great and
red Dragon^c; the old serpent,
called the Diuel & Sathan, ha-
uing seuen heads, and tenne
hornes, whom thou hast crea-
ted to play in this great, and
wide Sea, wherein are things
creeping innumerable^d, both
small beasts, and great; that is,
diuers

^a Luke 11. 21^b Cor. 11. 14,
15^c Reuel. 12. 3^d Psal. 104.

25

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diuers kindes of Diuels, which doe nothing neither day nor night, but range vp & downe, seeking whom they may deuoure^e, if thou preserue not.

e 1 Pet. 5. 8

For he is that olde Dragon^f, which sprang vp in the Paradise of plesures, drawing with his taile^h the third part of the Starres of Heauen, and casting them to the earth; which infecteth the waters of the earth with his poison, that men drinking thereof may die: he spreadeth sharpe things vppon the myreⁱ: and trusteth that hee can drawe vp Iordan into his mouth^k: hee is made without feare^l.

f Renel. 12. 9

Gen. 3.

verse 1, &c

13, 14

h Reu. 13, 4

i Iob 41, 11

k Iob. 40, 18

l. Iob, 41, 24

And who can saue vs from being deuoured of him? who can pluck vs out frō the iawes, but thou onely, O Lord who hast broken the heads of that
great

Heavenly meditations

m Gen. 3, 15

Rene, 12.9.10

n Pla, 44, 26

Psa, 79, 9

o Psa, 17, 8,

p Rev, 12, 13

q Rev, 12, 3

r 1 Pet, 5, 8

s Gen, 1, 26

Pla, 100, 3

Colo, 3, 10

t Ier, 33, 3,

u Mar, 6, 13

Mat, 13, 18

19

Luke 11, 4

x 1 Cor, 10

13

y 1, Pe, 5, 8

z Ephes, 6,

10 11 &c,

2, Tim, 2, 26

a Eccle, 21

great Dragon^m?

O Lord helpe vsⁿ: O Lord spread forth thy wings vppon vs^o, that vnder them wee may flie from the face of this Dragon, which pursueth vs^p: and with thy shield saue vs from his hornes^q. For his continual care and onely desire is, to deuoure the soules^r, whom thou hast created^s.

And therefore vnto thee we do crie^t, O Lord our God, deliuer vs from our dayly aduersary^u, which whether we sleep or wake, or eate, or drinke^x, or whatsoeuer we doe, lieth at vs night and day^y by all meanes, by all subtilitie and craft^z, now openly, now couertly aiming at vs with his poisoned arrows to destroy our soules^a.

And yet, such is our extreame madnes, ô lord: that albeit wee do

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do continually behold the dragon before her eyes with open mouth prepared to deuoure vs^b, yet naithelasse we snort^c, and sport in our security, as though wee were safe before him, who desireth nothing but our destruction^d.

^b Reu. 12. 17
^c 1. Thess. 5. 6

^d Reu. 12. 20

The enimie to murther vs, watcheth alwaies and sleepeth not^e: and we sleepe, but watch not^f for thy saluation.

^e Matt. 26. 41

Marke, 14. 18

^f 1. The, 5. 6

1. Pet. 5. 8

^g 1. Tim. 3. 7

Behold, he hath laid infinite traps before our feete^g to take vs: & all our waies he hath filled with snares to catch our soules^h. And who can escape?

^h Psal. 59. 3

He hath laid snares in riches, snares in pouertie, snares in meat, snares in drinke, in pleasure snares, in sleep snares, and snares in watching: hee hath laid snares in our words, snares in our workes, and snares in all
our

our waies.

But, O Lord, do thou deliuer vs from the snares of the hunterⁱ, & from the euil world that we may praise thee, saying:

Blessed be the Lord^k which
^{6,7} hath not giuen vs a prey vnto their teeth. Our soule is escaped euen as a birde out of the snare of the fouters: the snare is broken, and we are deliuered.

Chap. 17.

*That God is the light of the
 righteous.*

^a Iohn. 1. 4. 9

Iohn. 12. 46

^{1.} Iohn. 1. 5. 7

^b Iohn. 1. 9

Psal. 13. 3

^{2.} Iohn. 18. 12

Iohn. 11. 9. 10

Iohn. 12. 35,



And thou O Lorde my light^a, inlighten mine eyes^b, that I may see light, walke in thy light^c, & neuer stumble
³⁶ vpon the snares of Sathan.

For who can escape his manifold snares, vnlesse hee see the? And who can see them, except hee

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he be inlightned with thy light

For that father of darknesse
hath hid his snares in his owne
darknes^d, that therein as many ^{d Eph. 6. 11,}
as are in darknesse may be in- ¹²
tangled.

Who are the children of this
darkenes^e? Such as see not thy ^{e 1. Thel. 5. 5}
light : in which who so wal- ^{f Psal. 91 5}
keth, shall not feare^f. For hee ^{g Iohn 11. 9,}
that walketh in the day^g, stum- ¹⁰
bleth not^g. But if a man walke
in the night, he stumbleth, be-
cause there is no light in him.

O Lord, thou art the light^h, ^{h Ioh. 8. 4, 9}
thou art the light of the sons of ^{i Iohn 1. 5, 7}
lightⁱ, thou art the day which ^{i 1. Thel. 5. 5}
lasteth euer, in which thy sons
do walk, & stumble not^k: with ^{k Ioh. 11. 9}
out which who so walk, are in
darkenesse, because they haue
not the light of the world^l. ^{l Iohn 8. 12}

Loe, wee daily see, that the ^{Iohn 12. 46}
the farther one is estraunged
from

m Iohn 1, 9

from thee the true light^m, the more he wrappeth himselfe in the darknesse of sinne, and the more he lyeth in darknes, the lesse he seeth the snares laid in his way: and so the lesse hee knoweth them: and therefore is the oftner carried away, and caught in them: and yet, which is more horrible than all this, he woteth not that he hath taken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that he doth standⁿ.

n 1, Cor, 10

12

o Psal, 7, 1

p Ioh, 1, 4, 5

o, 7, & c

1, Iohn 1, 5, 7

q Iohn 3, 6

But O Lord my God^o, the very light of the minde^p, open thou mine eyes at this time, that I may see^q, and know, least I fall in the presence of mine aduersaries.

r 1, Pet, 5, 8

For our aduersary^r laboureth to destroy vs: but Lord wee beseech

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beseech thee, as waxe melteth (Psal. 68.2)
before the fire^f: so let him pe-
nish at our presence.

For, Lord he is the chiefe and
principall theefe, which tooke
counsel how to steale away thy
glory: but swoln vp with pride
and puffed vp, he brake in sun-
der at the last, and fell vpon his
own facet, whō thou flanged it
headlong from thine holyc
mountaine, and from the mul-
titude of thy fierie stones^u, in
the mids whereof he walked.

t Esay, 14. 12,
13

u Eccl. 18. 14,
15, & c

x Eccl. 23. 4

Psal. 42. 8

Iohn, 14. 6

y Rev. 12. 12,
17

z Tob. 4. 125

Psal. 24. 7, 8,
& c

Psal 74. 12

b Gen. 1. 26,
27

Gen. 9. 6

Col. 3. 10

c Ma. 25. 34

Now, O Lord, & God of my
life^x, since which time that hee
fell, hee hath neuer ceased to
pursue thy children^v.

And for spite of thee, O King
most mighty^z, hee would de-
stroy this thy creature^a, whom
thine almighty goodnes hath
made after thine own image^b.
that he may inherit thy glory^c,
which

Heavenly meditations,

which he hath lost through his
 owne pride^d. But O, our mightie
 God^e, bruse him into pee-
 ces^f, before hee deuoure vs thy
 silly lambes^g: and lighten our
 eyes, that we may behold such
 traps as he hath prepared^h, and
 escape from him vnto thee, O
 comfort of Israeliⁱ.

d Ecc. 10. 14

e Esay. 96

Matt. 12. 28,

29

Mark. 3. 22,

23, &c.

f Reu. 12. 10

g 1. Pet. 2. 5. 8

h Eph. 6. 10,

11

i Tim. 3. 6, 7

i Iud. 15. 9

And all these things, O Lord
 thou knowest much better
 than I, thou knowest his quar-
 relling and his stiffe necke.

Neither doe I speake this to
 enforme thee, who seest all
 things^k, & beholdest the most
 priuie thought^l, but to vtter
 out my cōplaint against mine
 enemy^m before the feete of thy
 maiestie, who art the eternall
 Iudgeⁿ, that thou mayest both
 condemne him^o, and saue vs
 thy children. For thou art our
 strength^p.

k Iob 42. 2

Ecc. 23. 19, 20

l 1. King. 8. 29

Psal 44. 20,

21

Prou. 24. 32

m 1. Pet. 5. 8

Reu. 12. 12

n Psal. 50. 6

Heb. 12. 23

Iam. 5. 9

o Matt. 25. 41

p Exod. 15. 2

Psal. 118. 2

Reu. 5. 12

For

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For why Lord, he is a craftie
and subtile enemy, the creekes
of his way cannot easily be dis-
cried; neither can the fashion
of his countenance be known
of man, vnlesse thou enlight-
ten.

1. Cor. 13.
14, 15

For he is now here, now there;
now a Lambe, now a Wolfe,
now darknes, by and by light,
and according to the sundrie
change of things, hee offereth
diuers tentations to euery qua-
litie, place, and time.

For to deceiue the sad hee
makes himselfe sad: to beguile
such as are merry, hee sets on a
merrie countenance: to intrap
those which are spirituall, hee
turnes himselfe into an Angell
of light: to vanquish the
strong, hee appeareth as a
Lambe: to deuoure the meeke,
he shewes himselfe a Wolfe.

1. Cor. 11.
verse, 14, 15

And

Heavenly meditations,

And all these things are to be wrought after the similitude of diuers tentations, that hee may terrifie some by the feare of the night^t, some by the arrow fleeing in the day: some by the pestilence walking in the darke, by rushing on some: and some by the plague at noone day.

^t Psal. 91. 5. 6

Now who is meet, that he may know these thinges? who can perceiue his wiles, or discover the face of his garment^t, or know the cōpasse of his teeth?

^t Iob, 41. 4, 5

Behold, he hath hid his darts in his quiver: and shrouded his snares vnder the shew of light

^u 2. Cor. 11
Ver. 14. 15

^u. And this is the more hardly perceiued, vnlesse wee receiue light from thee, O Lord our hope^x, that we may behold all things.

^x Psal. 91. 9
Ier. 17. 17
Rom. 15. 13

^y Gal. 5. 19

For hee hideth subtile traps not in the workes of the flesh^y onely,

only, which with no gret adoe
may be descried: nor in mani-
fest vices onely, but in speciall
exercises besids, vnder the co-
lour of vertues, he cloaketh vi-
ces, and transformeth himselfe
into an Angel of light z.

These and many moe things
doth that sonne of Belial^a, euē
Sathan himselfe^b, enterprise a-
gainst vs ô Lord our GOD^c.
And sôetime like a Lion^d, like
a Dragon^e, sometime, openly
and secretly, inwardly, & out-
wardly, day and night he lieth
in wait to catch our soules.
But thou, who doest saue those
which trust in thee^f, deliuer vs,
O Lord g, that both hee may
haue sorrow of vs, and thou be
glorified in vs, O Lord our
God^h.

x 2 Cor. 11

14

a 2, Cor. 6

15

b 1. Chr. 21, 1

Iob 1, 6

Mark 3, 23

Reue. 12, 9

c Psal. 99, 8

9

Esaie. 17, 20

d 1 Pet. 5, 8

e Reu. 12, 3

4, & c,

Reuel. 20, 2

3, & c,

f Psal. 115, 30

g Psal. 122, 45

h Psal. 63, 4

Psalm, 17, 3

h Psal. 105, 7

Chap.

a Psal. 86. 16

Psal. 116. 16.

Wit. 9. 5

b Psal. 31. 5

1. Pet. 4. 19



And I the sonne of
thy handmaide^a
who haue com-
mended my selfe
into thine hand^b,

in these my poore confessions,
will praise thee my redeemer^c,
with mine whole heart: & call
into mind all the good things
which thou hast done for me
all my life long, euen fro my
youth^d.

c Psal. 18. 2

d Psal. 71. 5

e Wis. 16. 39

For I know right wel that in-
gratitude doth much displease
thee^e, as being the roote of all
spiritual wickednes, and a cer-
taine wind-drying & burning
vp al goodnes, & stopping the
spring of thine heauenly mer-
cie toward man, whereby dead
works now die not; and liuing
die

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die out of hād, & are no more.

I then will thanke thee^f, O Lord, that I may not proue vngrateful to thee my deliuerer; for thou hast deliuered me^h.

^f Rom. 1. 8^{1.} Cor. 1. 4

Reuel. 11. 17

^g Psal. 118. 3^h Eccl. 5. 1. 3

How often would that Dragon haue deuoured meeⁱ? but thou Lord diddest plucke me out of his mouth. How often haue I sinned? and how often hath hee beene ready to swallow me vp^k? But thou O Lord my God, hast defended me^l.

ⁱ Reuel. 12. 3

4, & 6

^k 1. Pet. 5. 8^l Reuel. 12. 7

8

When I did wickedly against thee^m, & when I brake thy commaundements, then stood he ready to plucke mee downe euen to hell; but thou diddest hold him backe.

^m Dan. 9. 5

I offended thee, but thou diddest defend mee: I feared not thee, & yet thou diddest keep me: I went from thee, & yeelded to mine aduersarieⁿ; but thou

ⁿ 1. Pet. 5. 3

F

thou

Heavenly meditations,

thou didst beat him backe, that
he durst not take me.

o Reu 12, 7,

p 1. Pet. 5. 8

q Psal. 107

18

r Psal. 18. 2

Exod. 15. 2

2 Sam. 22. 2

O Lord my God, these be-
nefits hast thou conferred vp-
on me, & I wretch neuer mar-
ked so much. For thus thou
hast saued me oftentimes from
the iawes of Satan^o, and taken
me by force out of the Lyons
mouth^p, and many waies redu-
ced me from hell, although I
wist not how. For I descended
euen to the gates of hell, but
that I might not goe in, thou
didst hold me backe. I drew
very nigh to deaths doore^q;
but so thou diddest worke, that
they could not take me.

In like sort, O my Saviour^r,
thou hast deliuered mee from
bodily death; when grieuous
sicknes oppressed mee, when I
haue been in many perils both
on sea & land, thou hast stood
by

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by mee, alway preserving mee
from fire, and sword, and from
all daunger, sauing mee of thy
great mercies.

12, Tim. 4.

17, 18

Indeed, Lord, thou diddest
know, that if death then had
take me, my soule had straight
way gone into hell, and so had
beene damned world without
end. But thy grace, and thy
mercy did prevent me, O lord
my God, and saued both my
body from death, and my soule
from damnation.

t Mat. 25. 41

u Psal. 53. 10

These and many more bene-
fites thou hast bestowed vpon
me: but I was blind, and knew
not so much, vntil thou inligh-
tenedst me.

Now therefore, O light of my
soule^x, O Lord my God^y, my
life, through whome I liue^a;
the light of mine eyes^b through
which I see: lo thou hast inligh-

x Iohn, 1. 4. 9

Iohn, 8. 12

1 Iohn, 1. 5. 7

y Mat. 4. 7. 10

Luke, 48. 12

Psal. 7. 1. 3

1 Iohn, 11. 25

Iohn, 14. 6

a Acts, 17. 28

b Iohn, 1. 9

Heauenly meditations,

tened me, so that I know thee;
 for I liue through thee: & ther-
 fore I praise thee, and giue thee
 thanks; albeit, I confesse my
 thanks are vile, and bare, and
 farre vnanswerable to thy be-
 nefites, yet such as my frailetie
 can afford. For thou alone art
 my God^e, & my merciful cre-
 ator^d, louing our soules^e, and
 hating nothing which thou
 hast made^f.

e 2, Kin, 19, 19

Nehe, 9, 6

Psal, 18, 15, 21

Esay, 37, 16,

17, 20

d Gen, 1, 26.

27

Psal, 100, 3

Psal, 119, 72

Hole, 8, 14

e Wild, 12, 23

f Wild, 11, 21

g 1, Tim, 1,

15, 16

Loe, I am of sinners, which
 thou hast saued, the chiefs, that
 I might shew an example vn-
 to others of thy most louing
 kindnesse. I will acknowledge
 vnto thee thy great benefites,
 for thou hast deliuered my soul
 from the lowest graue, both
 once, and twice, & thrice, and
 an hundred, yea a thousand
 times. I alwaies inclined down
 to hel-ward, but thou alwaies
 diddest

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diddest bring me back againe;
and iustly thou mightest haue
condemned mee a thousand
times, if thou wouldest.

But thou wouldest not; for
thou louest our soulesⁱ, and dis- i Wiid, 11, 23
semblest the sins of men^k, be- k Wiid, 11,
cause they should amende, O 20
Lord our God of much mercie
in all thy waies.

Now therefore, O Lord my
God^l, I see and perceiue these i Psal, 6, 13
things through thy light, and Mat, 4, 7, 10
my soule is astonished in con-
sideration of thy great mercie
powred vpon mee; especially
for deliuering my soule from
the lowest graue^m, & for brin- m Psal, 86, 13
ging me againe to lifeⁿ. I was n Psal, 30, 3
wholly dead, and thou hast
wholly reuiued me againe.

Therefore, let it be wholly
thine that I liue: and wholly I
doe offer my selfe vnto thee all

Heavenly meditations,

whole. Let my whole spirit, my whole heart, my whole bodie, my whole life liue to thee O my sweete life°. For thou hast redeemed mee wholly^r, that thou mightest possesse mee whole; thou hast renewed mee wholly, - that thou mightest haue me wholly againe.

o Iohn, 14. 6

Iohn, 11, 25

p 1 Cor. 1. 30

Heb, 9, 11, 12,

13, &c

q 2 Sam. 12

Psal. 18. 2

r 2, Cor. 5. 15

s Psal 86. 15

Psal 103 8

Psal. 111. 4

Jonas, 4, 2

r Exod. 20. 6

Deut. 5 10

u Psal. 7. 1. 3.

Psal. 18. 2 6,

&c

x Eze. 37. 18

Wherefore let me loue thee, O Lord my strength^r; let mee loue thee mine vnspeakeable icy. Let my whole life henceforth liue not to my selfe, but to thee^r: my life, I say, which had perished in my misery, had it not been raised againe in thy mercy, who art a pitifull God^d, and a mercifull, of much kindnesse towards thousands of them: which loue thy name.

Hence it is, ô lord my God^d, my sanctifier^x, that in thy law thou hast commaunded mee to loue

written by S. Augustine.

loue thee with all mine heart, y Deut, 6, 5
with all my soule, with all my Math, 22, 37
mind, with al my strength, and
with all the powers which I
haue, yea, from the very mar-
row and pith of mine heart; &
that euery houre and moment,
wherein I enioy the goods of
thy mercie. For I should con-
tinually perish, if thou diddest
not guide mee continually; I
continually die, didst thou not
quicken me continually; and
euery moment thou doest bind
mee vnto thee, whilest euery
moment thou bestowest thy
great benefits vpon me.

As therefore there is no houre
nor minute in al my life, wher-
in I enioy not thy blessing; so
ought there to be no moment,
wherin I should not haue thee
before mine eyes, & loue thee
with al the powers both of my

^a Deut. 6. 5^a Ism, 1. 17^b Rom. 9. 16^c Deut. 6. 5^a Psal. 7. 13

bodie and minde^z. Yet this I am not able to doe, without thou giue me grace, whose euery good giuing, and euery perfect gift is ^a, and commeth down frō the father of lights, with whom is no variable^{ies}, neither shadowing by turning.

For it is not in him that wil-
leth^b, nor in him that runneth,
but of thee which shewest
mercie, that we doe loue thee.
This Lord, is thy gift, whose
euery good gift is. Thou com-
mandest that wee should loue
thee^c; grant which thou com-
mandest, and command what
thou wilt.

Chap. 19.

*Of the seruencie of loue,
or charitie.*



Lord my God ^a, I
doe loue thee, and
alwaies more and
more I desire to
loue

written by S. Augustine.

loue thee. For thou art indeede
 sweeter than any hony^b; more
 nutritiue than any milke^c; and
 brighter then the cleereſt light
^d. And therefore thou art dee-
 rer to me than either gold^e, or
 ſiluer, or pretious ſtones .

b Pſal. 119

ver. 103

c Sal. ſong, 4

ver. 10, 11

Eccle. 23, 19

e Pſal. 119

72 127

f Prou. 4, 3, 15

For I deſpiſe whatſoeuer I
 did in the world in reſpect of
 thy ſweetnes, and the glory of
 thine houſe, which I haue lo-
 ued.

O fire, which alwaies bur-
 neſt, and neuer goeſt out! O
 loue, which alwaies art infla-
 med, and neuer cooleſt; ſet mee
 on fire! Let me wholly be infla-
 med of thee, that I may loue
 thee wholly.

For he loueth thee too little,
 who loues anye thing beſide
 thee, except hee loue it for thy
 ſake.

h Matth. 10

37

Iohn. 11, 25

O Lord, let me loue thee: be-

F 5 cauſe

1. 1. John. 4. 19. cause thou first didst loue meⁱ.

Where shall I get wordes to expresse the signes of thy singular great loue toward mee, through thine infinite benefits k, wherewith from the beginning thou hast nourished mee? Namely, besides the benefit of creation, when at the beginning thou madest mee of nothing after thine owne imageⁱ, in magnifying & exalting me aboue al those creatures which thou haddest made^m; and making me glorious with the light of thy countenance wherewithall thou hast sealed the vppermost seate of mine heart, thereby disseuering me both frō insensible thinges, and also from brute beasts which haue sense; and abasing mee but little beneath Angelsⁿ.

²⁷
1. Gen. 1. 26.
Gen. 5. 1.
Gen. 9. 6.
1. Cor. 16. 7.
2. Gen. 1. 26,
28, 29
²⁸
²⁹
Psa. 8. 3, 4, 5
Heb. 2. 7.

Yet was all this too little before.

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fore the sight of thy Godhead.
For without ceasing thou hast
fed me with daily, with singu-
lar, and most ample benefites;
yea, as if I were thy deere, and
weake, and tender childe, thou
hast nourished & refreshed me
with the teares of thy comfort.

And that I might wholly serue
thee °, thou hast put all things
which thou hast made, vnder
subjection P.

o Deu. 10. 20

21. 22

Psa, 106. 12

15

17

18

19

p Gen. 1. 26

28. &c.

c Psa. 8. 6.

7. 8

Eccie. 19, 1.

2. 3. 4. &c

Chap. 20.

That God hath made all things

to serue for mans vse.



Hou hast made all
things to serue mā
a, that man alone
might serue thee
altogether. And

a Psa. 8. 6

that man might bee wholly
thine, thou hast given him
dominion b over all thy

b Gen 1. 26

28. &c.

works,

workes.

For all outward things thou
hast created for the body ; and
the body for the soule ; and the
soule for thy selfe ^e ; that man
might only serue thee ^d, & loue
thee onely ^e, enjoyning both
thee to his solace, and inferiour
things for his seruice ^f.

For nothing vnder the coape
of heauen is for worthines cō-
parable to the soule of man,
which was created for the chie-
fest good on high, by injoying
whereof it might become blef-
fed, to which, if it cleaue ouer-
passing al earthly things which
are transitorie & it cleerely shal
behold the face ^h of that eter-
nall immortality ⁱ, and the glo-
rious majesty of him whose i-
mage it doth represent ^k.

Then shall it in the house of
the Lord ^l enjoy those excel-
lent

e 1 Cor. 3

21. 22. 23

d Deu. 10. 10

Mat. 4. 10

e Deu. 6. 5

Mat. 22. 37

Mark. 12. 29

Luk. 10. 27

f Eccl. 17. 1

2. & c.

g Cor. 7. 31

a Pet. 3. 10

12

3 Ioh. 2. 15

16. 17

h 1 Cor. 13

12

Reu. 22. 4

i 1 Tim. 1. 17

k 1 Cor. 11. 7

Col. 3. 10

l Reu. 21. 23

24

written by S. Augustine.

lent good things, in comparisō
whereof, all outward thinges,
which wee now see, are as no-
thing. For they are those things
which eye hath not seen^m, eare^m Esai. 64. 4.
hath not heard, neyther came¹ Cor. 2. 9
into mans heart, which God
hath prepared for such as loue
him. O Lord, such thinges wilt
thou giue vnto the soule of mā!

And hereby, Lord, which
louest our soulesⁿ, thou day by n Wisd. 11.
day doest rejoyce the soules of 23
thy seruants^o. o Psa. 86. 4

But why maruell I at these
thinges, ô Lord my God? For p Psa. 18. 3
thou bringest vnto honor thine 6 &c
owne image & similitude, ac-
cording to which they were
created q. Gen 9. 6

For to our body, though cor-
ruptible, & vile^f, that it might
see, thou hast giuen the cleere-
nes of the skie, by the hands of f 1 Cor. 15
thine 42. 43. 44

* Eccl. 4. 3. 1

2. 6. 10

thine vnited seruants the Sun
and Moone, which cōtinually
day & night by thine appoint-
ment doe serue^r to thy chil-
dren; that it might breath, thou
hast giuen the pure ayre: varie-
tie of soundes, that it might
heare: sweete odours, that it
might smel: qualities of sauors,
that it might tast: grosnes of
all bodily things, that it might
feele, to serue his vse, thou hast
giuen him the beast of the field,
and fowles of the ayre, & fi-
shes of the sea, and fruite of the
earth to refresh him.

u Psal. 8. 6

7. 8

x Eccl. 3. 8. 4

Thou hast created medicines
of the earth^x for all diseases, and
hast prepared for euery seue-
rall euill a seuerall comfort.

y Psal 85. 15

Ioel. 2. 13

Eccl. 2. 22

z Elia. 45. 9

Rom. 9. 21

a Psal. 103. 14.

For thou Lord art a pitifull
God^y and a mercifull: thou
our maker^z knowest whereof
we are made^a, and how we are
but

*written by S. Augustine.*but as clay in thine hand^b.^b Ier. 18. 6

Eccle. 33. 4

Chap. 21.

*That by the consideration of Gods
temporall benefits we may gather
the greatnes of his heauenly
blessings.*



Lord, reueale thy
great mercie to-
ward mee: shine
vpō me yet more
and more with thy light, I be-
seech thee, that more and more
I may perceiue the same.

For thy great things by these
smallest thinges, and thine in-
uisible thinges, by these visible
creatures are seene^b, O God,
holyc^c, and good^d, our Lorde
and maker^e.

^a Pro. 30. 24,

25, &c

Esay, 2. 3

Esay, 5. 16

^b Rom. 1. 20^c Hab. 1. 12^d Iere. 33. 11

Lam. 3. 25

Luke, 18. 18,

19

^e Deut. 32. 13

Psal. 10. 3

Eccle. 1. 8

For if thou prouidest both
from heauen, from the ayre,
from the earth, from the Sea,
from light, from darknes, from
heate, from shade, from dew,
from

Heavenly meditations,

from raine, windes, showers,
 birdes, fishes, beastes, trees, and
 from the diuersitie of hearbes,
 and fruite of the earth, and
 from the seruice of al thy crea-
 tures which serue for mans vse^f
 in their due season, to comfort
 him withall: If I say, thou pro-
 uideest so ample, and so infinite
 benefites of this viles, and cor-
 ruptible^h body; O Lord, I be-
 seech thee, how excellent, and
 howe innumerable shall those
 good things bee, which thou
 hast prepared for those which
 loue theeⁱ, in that heavenly
 countrey^k, where wee shall see
 thee face to face^l! If thou doost
 so for vs in prison: what wilt
 thou doe in thy pallace?
 Great^m, and without number
 doubtlesse bee thy workesⁿ, O
 Lord King of heauen^o.
 For sith all these things are ex-
 ceeding

f Psal, 8, 6, 7

g 1, Cor, 15,

42, 43, &c

h Wild, 9, 15

Rom. 1, 23

i 1, Cor, 2, 9,

10

2 Eld, 4, 27

k Heb, 11, 13

Reue, 21, 1, 2

l 1, Cor, 13, 12

Reu, 22, 4

m Psal. 92, 5

Psal, 111, 2

n Iob, 41, 4,

5, 6, &c

Psal 104, 24

Eccle, 16, 20

21, &c

o 1, Eld, 4,

46, 58

Wild, 18, 15

written by S. Augustine.

ceedingly good^p & delightful, ^{p Gen. 1.31}
 which thou impartest as well ^{Recl. 3.16.}
 on the euill, as vpon the good ³³ ^{q Mat. 5.45}
 what shall those heereafter be, ^{Luke 6.35}
 which are laid vp onely for the
 good?

If thy giftes are so infinite
 and diuers, which in this world
 thou giuest to thine enimies, as
 well as to thy friēds: how great
 and how infinite, how sweete
 and how comfortable shall
 those blessings be, which thou
 wilt imparte onelie vppon thy
 friends? If we haue so much de-
 lectation in this time of teares:
 what joy wilt thou bring vs on
 the day of our mariage? If ^{Mat. 13.1,}
 our prison haue such pleasure: ^{2, &c}
 how vnspeakeable shall the ^{Luke 14.16,}
 happines of our country be? ^{17, &c}
^{Reu. 19.7,9}
^{1 He. 11.9.}
^{10.11 &c}

O God, none eye without ^{1. Cor. 2.9}
 thee hath seen the things which
 thou hast prepared for them
 that

2 1. Cor. 13, 9 that loue thee^r ! for according
to the great number of thy
mighty works, thy goodnes is
great which thou hast laid vp
u Psal, 31, 16 for them which feare theeⁿ.

For great art thou, O lord my
2 Psal, 145, 3 God, and incomprehensible^x,
neither is there end of thy
greatnesse, nor number of thy
wisdomes, nor measure of thy
y Psal, 107, 5 benignity: neither is there end,
nor number, nor measure of
2 Psal, 106, 2 thy blessings^z. For as thou art
great thy selfe, so is thy libera-
litie great, because thou art the
reward, & the blessing which
they shall haue that fight as
a 1. Tim, 2, 5 they ought to doe^a.

Chap.

written by S. Augustine.

Chap. 22.

*That godly ioy taketh away all
present bitternesse of the
world.*



Lord God, sanc-
tifier of all thy
Saints^a, these are
thy great benefits
wherewithal thou
hast supplied the want of thine
hungry children.

For thou art the hope of the
hopelesse^b: the ioy of the com-
fortlesse^c: the glorious crowne
of hope^d, prepared for such as
ouercome^e.

Thou art the everlasting ful-
nesse^f, which shall be giuen to
the hungry^g: Thou art the end-
lesse comfort, which rewardest
them that contemne the com-
fort of this world for the per-
petual comfort^h. For they who
in this world receiue comfort,
finde

^a Eze. 37. 28^b Psal. 6. 2, 3,
4^c 2. Cor. 2. 3,
4^d 1. Per. 5. 4^e Reu. 2. 10^f Reu. 7. 16,
17^g Mt. 5. 6
Luke, 6. 22^h Esay, 65.
13, 14, &c
Matth. 5. 4
Luke, 6. 21

i Esay, 65, 12, finde no cōfort in the world to
 Luke, 6, 25¹⁴ comeⁱ. But such as are tormen-
 k Esay, 25, 8 ted here, be there comforted^k:
 Matth, 5, 4 And such as suffer with thee^l,
 Reu, 7, 17 do reigne with thee.
 Reu, 21, 4
 l 2, Tim, 13
 m Luke, 16

For no man can haue plea-
 25 sure in both worldes^m: neither
 can a man reioyce heere, and
 heereafter too: but of necessity
 hee must forgoe the one, which
 would haue the otherⁿ.

n Esay, 65, 13, When I consider these things,
 Luke, 16, 25¹⁴ O Lord my comforter^o, my
 o 2, Cor, 1, 3 soule refuseth comfort in this
 p Psal, 77, 2 life^p, that it may bee meete for
 thine endlesse cōfort. For rea-
 son is that hee should forgoe
 thee, whosoever chooseth the
 comfort of any before thee^q.

q Luke, 14, 26²⁷ Wherefore, O Soueraine
 Mat, 16, 24 truth^r, I beseech thee suffer me
 r Iohn, 14, 6 not to delight in any vain plea-
 sure. But my request is, that all
 other things may waxe bitter
 to

written by S. Augustine.

to mee, and thou alone seeme
 sweete to my soule : because
 thou art the vnspeakeable
 sweetnes^r, by whom all sowre (PL), 119;
 things are made sweet. 103

For thy sweetnesse made the
 verie stones of the riuer sweete
 to Stephen^r.

e Acts, 7, 55,
 56, &c

Thy sweetenesse made the
 burning grydyron sweet vnto
 Laurenceⁿ.

u Acts and 1
 Monuments
 of the church
 persecute 8,
 pag, 92.
 x Act, 5, 41

Through thy sweetnesse the
 Apostles departed from the
 Councell^x reioycing, that they
 were counted worthy to suffer
 rebuke for thy name.

Andrew went quietly, and
 ioyfully to the crosse^y, because
 he hastened vnto thy sweetnes.

y Acts and
 Monuments
 of the church.
 * Therefore
 Peter is not a-
 lone the
 Prince of the
 Apostles.
 x Euseb, lib, 3,
 cap, 25.

The Princes^x of thine Apo-
 stles were so filled with this
 sweetnes, that for desire there-
 of, one chose the gallowes for
 his death^z, & the other cheer-
 fully

Heavenly meditations,

fully offered his head to bee
strooke off with a sword^a.

^a Euseb. in
the same
booke and
chap.

^b Eccl. Hist.
cent. 1. lib. 3
ca. 20. in vi-
ta Barthol.

For to buy the same, Bartho-
lomew gaue his own skinn^b.
And to taste this in like sorte,
Iohn without shrincking back,
supped off a cup of poison.

^c Mat. 17. 4
Mark. 9. 5
Luke. 9. 33

Assoone as Peter had tasted
heereof, by and by forgetting
all earthly things, he brake out
as if he had beene drunke into
these words^c: Master, it is good
for vs to bee here: if thou wilt,
let vs make heere three taber-
nacles, heere let vs abide still;
and enioy thy contemplation,
for wee lacke nothing now. It
sufficeth vs, Lord, that wee see
thee. It sufficeth vs to be satis-
fied with so vnspeakeable
sweetnesse.

He had tasted but one drop
of sweetnes, and loathed forth
with all other sweetnes. What
thinke

written by S. Augustine.

bee
tho-
ne b.
orte,
ack,
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ted
ing
out
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ood
alt,
er-
ill;
on,
It
See
if-
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pp
h,
at
ce

thinke ye, he would haue said,
had he tasted that great sweet-
nesse of thy Godhead, which
thou hast layde vp for such as
feare thee^d.

d Psal. 31. 19

That Virgin also, whom we
reade, went as ioyfully vnto
prison, as to a banquet, had ta-
sted this thine vnspeakeable
sweetnes.

This also, as I iudge, he had
tasted, who said^e How great is
thy goodnes, which thou hast
laid vp for thē that feare thee!
and who admonished, saying^f,
Taste yee, and see how grati-
ous the Lord is.

e Psal. 31. 19

f Psal. 34. 8

For this is the happinesse, O
Lord our God, which we trust
thou wilt giue vs, for which
continually wee fight vnder
thy banners, for which we are
killed all the day long^h, that to
thee we may liue in thy life.

g 2. Tim. 2. 3

2. Col. 10

3, 4

h Psal. 44. 22

Rom. 8. 36

Chap.

Chap. 23.

*That all our trust, and all the
desire of our carke should be
cast vpon God.*

O Thou Lord, the hope
of Israel^a, the verie
thing in heart I daily
doe desire^b, make
haste, and tarie not^c.

Arise^d, hasten & come away,
that thou maist bring vs out of
this prison^e to praise thy name,
and to reioyce in thy sight.

Listen, O Lord, to the cry of
the teares^f of the poore Or-
phanes that crie vnto thee: O
our fathers giue vs this day our
dayly bread, in the strength
whereof we may walke night
and day, and minister the same
vntill we shall approach vnto
thine holy mountaine^h. And I
the smallest among the little

ONES

^a Ier. 14. 8

Iere. 17. 13

^b Psal. 42. 1,^c Psal. 40. 17^d Sal. song 2

vers. 10. 13

^e Psal. 142. 7^f Iob. 36. 18

Psal. 10. 11

12. 13

^g Mat. 6. 9. 11

Luke 11. 2. 3

^h Psal. 3. 4

Psal. 15. 1

Psal. 43. 3

Esa y 57. 13

written by S. Augustine.

ones of thy family, when shall

I come & appeare before thy

presenceⁱ, ô God my father^k,

and my strength^l: that I, who

praise thee now for a time, may

herafter praise thee eternally^m.

O blessed should I be, were

I once admitted to behold thy

brightnesⁿ! who can shew me

such fauour, that thou mayest

permit me to come thereunto,

I know, Lord, I know, and

acknowledge, that I am vn-

worthy to enter vnder thy

roofe: yet for the honor of thy

name, destroy not^o thy seruant

which putteth his trust in thee^p.

And who shall enter into thy

sanctuary to cōsider thy pow-

er, vnlesse thou opē vnto him?

And who can opē, if thou shut

against him^q? for if thou de-

stroy, no mā can build againe^r.

And if thou shut man vp, none

G

can

i Psal, 42, 2

k Match, 6, 3

l Psal, 46, 1

m Reuel, 21

3, 6

n Ioh. 17, 24

1, Cor, 13, 12

o Psal, 31, 1

17

p Psal, 36, 3

q Reuel, 3, 7

r Iob, 12, 14

Heavenly meditations,

can loose him out. If thou
Job. 12. 15 withhold the waters^f, all things
 wil dry vp; & if thou send the
 forth, they wil destroy the erth.
 If thou bring to nothing all
 which thou hast made, who
Job. 11. 10 dare controll thee for the same?

Moreover the goodnes of
 thy mercy, whereby thou didst
u Psal. 135. 3
Job. 33. 13 all what soeuer thou would-
x Lam. 3. 22 est^u, is eueralting^z.

²³ O maker of the world thou
Psal. 103. 1
y 2 Mac. 7 hast made vs^z, therefore go-
23 uerne vs wee beseech thee.
John 1. 3 Thou hast created vs^z, the de-
x Job. 10. 8
Job. 33. 4 spise vs not, because we are
Psal. 119. 73 the worke of thine hands^b.

For doubtles, O Lord our
a Psal. 100. 3
b Psal. 138. 8 God^c, we silly wormes & clay^d
c Psal. 7. 13
d Esai. 64. 8 are vnable to enter into the
e Esai. 57. 15
f Psal. 33. 8. 9 house of thine eternity^e vnles
Psal. 148. 3
25, &c thou, who of nothinge hast
Ren. 4. 11 created all thinges^f, do guide
Ren. 10. 6
g Job. 6. 44 vs in g.

Chap.

Chap. 24.

*That our saluation commeth
from God.*



And I the worke of
thine hands^a protest ^{a Psal, 13, 8}
vnto thee in thy fear ^{Esay, 64, 8}
that I wil not trust in
my bow^b, & that not my sword ^{b Psal, 44, 6}
but thy right hand^c, and thine ^{c Psal, 44, 3}
arme, & the light of thy coun-
tenance shall saue me. Without
which I should despaire. But
thou who hast made mee^d art ^{d Psal, 100, 3}
mine hope^e for thou forsakest ^{e Psal, 119, 73}
not them^f which trust in thee. ^{f Psal, 91, 9}
^{f Psal, 34, 22}

For thou our Lord God, art
gratiouss, long suffering, and ^{g Wisd, 15, 8}
gouernest all things by mercy.
For although we sin^h, yet are ^{h Wisd, 15, 2}
we thine: if we sin not, wee are
thine, for we are in thy compt.

For we, all the sort of vs, are

G 2 but

Heavenly meditations

i Esay, 46. 6
k Psal. 39. 5
l Iob, 7. 7

but a leafeⁱ; and all men liuing
are but vanite^k. And our life
vpon earth^l, is but a blast.

Bee not angrie with vs thine
Orphanes though we fall, for
thou knowest whereof we bee
made^m, O Lord our Godⁿ.

m Psal. 103.

14

n Psal. 8. 1. 9

o Iob, 9. 4. 5.

&c

Psal. 76. 1. 2.

3. &c

Dan. 4. 32

p Iohn, 3. 25

q Iohn, 1. 4. 9

r Sam. 24. 15

O God, whose power none
can resist^o, wilt thou shew thy
strength against a leafe which
is carried away with the winde
p, and wilt thou folow after dry
stubble? wilt thou, O eternall
king of Israel^q, wilt thou con-
demne a dead dog^r? wilt thou
condemne a poore flea?

s Iob, 13. 21

t Iob, 13. 21

u Iob, 13. 21

v Iob, 13. 21

w Iob, 13. 21

x Iob, 13. 21

y Iob, 13. 21

z Iob, 13. 21

aa Iob, 13. 21

ab Iob, 13. 21

ac Iob, 13. 21

ad Iob, 13. 21

ae Iob, 13. 21

af Iob, 13. 21

ag Iob, 13. 21

ah Iob, 13. 21

ai Iob, 13. 21

aj Iob, 13. 21

ak Iob, 13. 21

Lord, wee have heard of thy
mercy how thou hast not made
death^f, nor hast pleasure in the
destruction of the liuing:

f Wisd. 1. 13

For which cause we beseech
thee; O Lord, suffer not that
which thou hast not made^g, to
haue dominion ouer that crea-
ture

written by S. Augustine.

ture which thou hast made.

For if thou art sorie for our damnation, what doth let thee, o lord, which canst do all things, that thou maiest not alwaies reioice for our saluatiō? If thou wilt, thou canst saue me, but I, though I would, cannot.

† Job, 10. 8
Job, 33. 4
Psal. 119. 73

u Job, 23. 13
Psal. 115. 3
Matth 18. 2
Marke, 1. 40

Great is the multitude of the miseries which I am in. For to will is present with mee; but I finde no meanes to performe that which is good.

y Rom. 7. 19

Will that good is I cannot, vnlesse thou wilt; neither can I do that I would, except thine arme doe strengthen me.

z Phil. 2. 13

Againe, sometime I would that I can, should not thy will be done in earth as it is in heauen. Yet know I not either what I can or wold, vnlesse thy wisdom lighten mee. And though I should haue wil some

a Mat. 6. 10
Luke, 11. 8

Heavenly meditations,

time, & power with my knowledge, yet were my wisdom vaine^b, and vnperfect, vnlesse I were assisted by thy true wisdom.

^b Rom. 8. 7

¹ Cor. 3. 20

But all things are at thy pleasure, neither can any resist thy will^c, O Lord God of all flesh^d which doest whatsoeuer thou wilt both in Heauen, and in Earth, in the Sea, & in all deep places^e.

^c Rom 9. 19

^d Ier. 32. 27

^e Psal. 135. 6

^f Matth 6. 10

^g Luke, 11. 2

^h Ier. 15. 16

Wherefore let thy will be done^f of vs, who call vpon thy names, lest this noble workmanship of thine doe perish, which thou hast created for thine owne glory^h.

ⁱ Esay, 43. 7

^j Eccl 17. 8, 9

^k Psal. 89. 48

And what man liueth, and shall not see deathⁱ? shall he deliuer his soule from the hand of the grave; without thou deliuer him, which art the liuely way of all life^k, by whom all things

^k Iohn, 14. 6

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things doe liue^l.

1 Acts, 17, 18

Chap. 25.

*That mans will is vnapt vnto all
good workes, without the
grace of God.*



Or I confessed e-
uen nowe, howe
thou art the stay
of my life^a, O lord^a Psal, 118.
my G O D^b, the^c 14
strength of my saluation^c.
^b Mat, 4, 7, 8
^c Psal. 118. 1, 3
Psal. 140, 7

The time was, when I tru-
sted in mine owne strength,
which notwithstanding was
no strength. And so when I
would haue runne, where I
thought I stoode most sure,
there I tooke the greatest fall,
and came backward, not for-
ward. And what I thought to
attaine, went the farther fro
me. Thus tryest thou my
strength by many such things.

Now I know thou hast enlightened mee, for what I thought I could best doe, I found I was least able for to do it of my selfe. For I said, this I will do, and that I will bring to passe; but in the end, I could neither do the one, nor the other. Either I had wil, & lacked po-

^d Rom, 7, 18 ^{wer^d}, or had power, & lacked will; for I trusted mine owne strength. But now I confesse to thee, O Lord my God^e, father of heaven and of earth^f, that in his owne strength no man shall be strong^g, because the vaine presumption of no flesh shall glory in thy sight^h.

^e Psal, 7, 1, 3
^f Psal, 18, 1, 2
^f Mat, 21, 25
^g Luke 10, 21
^g 1, 1, 8, 10, 2, 9
^h 1, 1, Cor, 1, 29

For it is not in man either to will, that he can do; or to doe that hee would; or to know, what he would, or can do: But thou Lord it is which directest the steps of manⁱ; of that man,

ⁱ Pro, 16, 9

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I say which confesseth that hee
is directed of thee^k, not of him^k Pro. 20. 24
selfe.

Wherefore, by the bowels of
thy mercie^l, wee beseech thee
saue lord what thou hast crea- 1 Luke, 1. 78
ted: for if thou wilt^m thou cast m Mat. 8. 2
saue vs, and in thy will reⁿeth Marke, 1. 40
the strength of our saluationⁿ. n Plal. 14. 7

Chap. 26.

*The benefites which God hath done
for vs of olde.*



O Lorde, remember
thy mercy of olde^a, a Psal. 25. 6
wherewithall thou
hast preuented vs
from the beginning by thy
comfortable blessings.

For before I the son of thine
handmaid^b was born, b Wist. 9. 5
O Lorde
mine hope euen from my mo-
thers breastes^c; thou diddest c Psal. 22. 9.
preuent mee, preparing a way

G 5 wherein

d Dent, 4, 1, 2, &c. wherein I shold walk^d, & come vnto the glory of thine house.

Thou knewest mee before thou diddest shape mee in the belly^c, & before I came out of the womb, thou diddest preordaine of mee whatsoeuer pleased thee. What, and how much is written concerning mee in thy booke lying in the secret place of thy Consistorie, I am vitterly ignorant, and therefore stand mightily in feare; but thou knowest. For whatsoeuer I doe look for, by succession of daies and times a thousand yeares hence in this transitory world^f, is already accomplished in the sight of thine eternity^s; and that which shall bee, is already done.

f 1, Cor, 7, 31
s 1, Iohn, 2, 17
s 2, Pet, 3, 8

Now then, forasmuch as I stand in this darke night, ignorant of these things, feare and trem-

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trembling are come vpon me^h, h Psal. 55. 9
 while I see many dāgers hang
 ouer mine head, from all sides;
 many enemies to hunt after my
 souleⁱ, & an innumerable mul- i Psal. 91. 3
 titude of miseries to beset mee
 round about in this mortal life.
 So that, wert not thou present
 to assise me in the euils, I shold
 vtterly despaire. But I have a
 great confidēce in thee, ô most
 gracious Prince^k, my God^l: & k Reuel. 1. 5
Reue. 19. 16
 the consideration of the mul- i Psal. 7. 1. 2
m Psal. 51. 1
 titude of thy cōpassions^m doth
 comfort myne hart. And the
 former signes of thy goodnes,
 which before I was borne, pre-
 uented meeⁿ, and at this time n Psal. 133. 0
13. 14. 15.
&c.
 chiefly do shine vpon me, doe
 assure mine heart of better, & o 1 Cor. 3. 9
James. 1. 12
 more perfect blessings to cōe,
 which thou reseruest for such p Psal. 33. 11
Joel 2. 23
 as loue thee^o; so that I may re- 2. Cor. 3. 31
q Psal. 7. 1. 3
 joyce in thee. ô Lord my God^q

mine

my holy and liuely ioy, where-
by my youth is comforted.

Chap. 27.

*Of Angels appointed for the
custodie of men.*



a. s. Ioh, 4, 19

Or thou didst
loue me intire-
ly, O my loue;
before I loued
thee^a; thou did-

dest create me after thine own
image^b, & aduance me aboue
all thy creatures^c.

b Gen, 1, 16,

²⁷

Eccles, 17, 31

Colos, 3, 10

c Gen, 1, 28,

²⁹

Psal, 8, 4,

6, &c,

Eccle, 17, 1,

2, &c,

d 1, Cor, 3,

²³

e Psal, 104, 14

f Psal, 91, 11,

¹³

Mat, 4, 6

g Esa, 6, 26

Which dignitie I shall then
keepe, when I know thee, for
whom thou hast made me^d.

Besides, thou makest thy spi-
rits messengers^e for my sake,
to whō thou hast giue charge
ouer mee^f to keepe mee in all
my wayes, that I hurt not my
foote against a stone.

For these are the watchmen
ouer the wals^g of the citie new
Ieru-

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Ierusalem, & of the mountains
about the same, which tend &
keepe watch ouer thy flocke,
least hee as a Lion make a prey
of our soules, while there is
none to deliuer; hee, I meane,
that old serpent^h, our aduersa-^h Reuel, 12, 9
rie the diuell, who as a roaring
Lion walketh about, seeking
whom he may deuoureⁱ. ⁱ 1, Pet, 5, 8

They are the Citizens of the
blessed citie Ierusalem on high
aboue^k, which is the mother of ^k Gal, 4, 26
vs all, sent forth to minister for
their sakes, who shalbe heires
of saluation^l, that they may ^l Hebr, 3, 14
deliuer such frō their enemies,
and keepe them in all their
waies^m. For they loue their fel- ^m Ps, 91, 13
low Citizens, by whom they
looke to haue the breach of
their destruction repaired.

And therfore with great care
and watchfulnes they do stand
about

Heavenly meditations,

about vs at all houres, and places, succouring, and prouiding for our necessities; yea, full carefully do they run between vs, and thee, O Lord.

For they walke with vs in all our wayes, they goe in and out with vs, diligētly considering, how godly, and how honestly we do walke in the mids of a naughty and crooked generationⁿ; how earnestly we seeke the kingdome of God, & the righteousnesse thereof^o; with what feare and trembling wee doe serue thee^p; and how our harts rejoyce in thee ô Lord^q. Those which labor they strēgthen; those which rest they protect; such as fight they encourage; they crown such as ouercōe; they rejoyce with such as rejoyce^r, such I meane as rejoyce in thee^s, and they suffer with such

ⁿ Phil. 2. 33

^o Mat. 1. 33

^p Psal. 2. 11
^q Zach. 10. 7

^r Ro. 12. 8;
^s Phil. 4. 4

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such as suffer, I say, with such
 as suffer for thy names sake^r. 2, 1, Pet, 2, 19,
 Great is the care which they 20
 haue of vs; Great is the affecti- 1, Pet, 4, 14,
 on of their loue towards vs. 19

And all this for the honour of
 thine inestimable good will
 wherewith thou hast loued vs.
 For they loue those whō thou
 doest loue; they keepe those
 whom thou doest keepe; they
 forsake those whom thou dost
 forsake; neither can they abide
 such as work iniquitie, because
 thou also hatest all them that
 worke iniquitie^u, and wilt de- u Psal, 5, 5, 6
 stroy them that speake lies.

When we do well, the angels
 reioyce, but the diuels are sad,
 whē we do ill, the diuels reioice,
 but the Angels are sad: For
 there is ioy among the Angels
 for a sinner that conuerteth^x: x Luke, 15, 7
 and ioy to the Diuell for a iust 20
 man

Heavenly meditations,

man that forsaketh repentance.

y Math.6.9
Luke, 11, 2
Rom. 8. 15
Gal. 4. 6

Grant therefore, O father^y, that they may alwaies reioyce ouer vs, that both thou alwaies maist be glorified in vs, and we may be brought with them into thy folde^z, that together wee may praise thy name, O Creatour both of men and Angels^b.

z Iohn, 10. 16

a Iohn, 10. 8

Iohn, 33. 4

Psal. 100. 3

Psal. 119. 73

b Psal. 148. 1, 2, &c

These things I confesse before thy maiestie, praising thee for them. For great are these thy benefites which thou hast honoured vs withall, in giuing vs thy spirites^c to bee messengers for our seruice.

c Psal. 104. 4
Heb. 1. 7

For thou hadst giuen whatsoever is contained vnder the cope of heauē^d, yet thoughtest thou all that too little, vnlesse withall thou addest those things which are aboue heauē.

d Gen. 1. 28,

29

Psalms, 8. 4.

6, &c

e Psal. 103.

20

Psal, 147. 2

For this benefit praise the lord, all ye his angels³; praise him al

yee

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yea his workes^f; yea let all thy^f Psal. 103. 22
 saints blesse thee^g. g Psal. 105. 10

h Iudith 15. 9

O our glory^h thou hast ex-
 ceedingly honored, enriched,
 and glorified vs with mani-
 fold benefitsⁱ. i Psal. 139. 17, 18

k Psal. 8. 1

l Psal. 8. 4

l Psal. 8. 4

Iob. 7. 17

m Pro. 8. 31

O Lorde, how excellent is
 thy Name in all the worlde^k!
 For what is man that thou art
 mindful of him^l, and the sonne
 of man, that thou visitest him?
 For thou the ancient truth hast
 said^m, My delight is with the
 children of men.

n Iob. 25. 6

o Psal. 39. 5

Psal. 144. 4

p Iob. 14. 3

Is not man rottennesse, and
 the sonne of man a wormeⁿ? Is
 not euery man liuing meere
 vanitie^o? yet thou thinkest it
 good to open thine eyes vpon
 such^p, and causest him to enter
 into iudgement with thee.

Chap.

Chap. 28

Of Gods bottomlesse predestination
and foreknowledge.

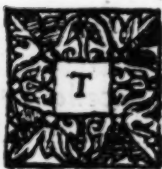
a Eccle. 24.

33
Pro. 8, 27,

28. &c.

Eccle. 24. 6

e Esay, 40, 12



Each me, o bot-
tomlesse deepe^a,
o wisdom which
haste made all
thinges ^b, and
weighed the mountaines in a
weight^c, and hanged the masse
of the earth by three fingers
in a balance.

d Wis. 9, 15

Lift vp the masse of this bo-
die ^d which I carrie about, by
thy three inuisible fingers vn-
to thy selfe, that I may see and
know how excellent thou art
in all the world^e.

e Psal. 8, 1

Iob, 7, 17

O most ancient light, which
diddest shine before all light in
the holy mountaine of thine
old eternity, to which al things
before they were made, were
naked

written by S. Augustine.

naked & open^f / O light, which
canst abide no spots, in as much i Heb. 4. 8
as thou art without spots, and g Hab. 1. 13
most pure / what delight canst
thou take with man^k? what cō, h Prou. 3. 31
munion hath light with darke-
nesseⁱ? where is thy delight in
man? in what part of mee hast
thou prepared a meet sanctua-
rie for thy sacred maiestie,
whereinto when thou goest,
thou maiest delight thee to thy
contentment? For meete is it
that thou shouldst haue a pure
parlour, who art the purifying
vertue^k, who canst not be feciⁿ, k Psal. 19. 18
much lesse possessed, but of the l Psal. 51. 3. 7
pure in heart^l. m Titus, 2. 14
n Matth. 5. 8
o Psal. 24. 3. 4

But where is there so pure a
temple in man^m, that it may re- m 1. Cor. 3. 16
cieve thee which rulest the 1. Cor. 6. 19
worldⁿ? who can bring a clean 2. Cor. 6. 16
thing out of filthinesse^o? But g 1. Mac. 7. 9
thou alone who only art pure. o Iob. 14. 4

For

For who can be cleansed by
 p Eccle. 3.4.4 the vncleane^p? For according
 to the lawe which thou gauest
 to our fathers in the mount out
 q Deut. 5. 22, of the middes of fire^q, and in
 23, 24 the clowd couering the dark-
 some water, Whatsoeuer tou-
 cheth an vncleane thing, shall
 r Leuit. 22.4, be vncleane^r.

But all of vs are as the cloth
 of a menstruous woman^f, wee
 proceede out of a corrupt and
 filthy masse; and beare in our
 foreheads the spot of our vn-
 cleanneffe, the which wee can-
 not hide, especially from thine
 e^r Eccle. 23. 19 eyes, who seest all things^e.

So then we cannot be cleane,
 u Plal. 91. 2.7 vnlesse thou make vs cleaneⁿ,
 Titus, 2. 14. who onely art cleane^x.

And of vs the sonne of men
 those only thou makest cleane,
 in whom it hath pleased thee
 y Rom. 8. 9 to make thine abode^y, whom
 2. Tim. 1. 14 by

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by the bottomlesse and secret
depth of the incomprehensible
iudgements of thy wisdom,
which are alwaies iust, though
they be secret, thou hast with-
out any merits of theirs prede-
stinat^d before all the world^z,
call^a out of the world^b; iusti-
fied^c in the world; and after the
world thou wilt glorifie them.

^z Eph. 1. 4^a Rom. 8. 30^b Iohn. 17. 6^c Rom. 8. 30

Yet doest thou not this to all
men, which makes the wise of
this world^d euē to wonder, & to
be astonished. And I also Lord,
when I think hereof, am vtter-
ly agaste and amazed at the
deepnes of the riches^e both of
thy wisdom and knowledge.
How vnsearchable are the iudg-
ments of thy righteousness? thy
knowledge is aboue my reach.
For of the same clay thou hast
made some vessels vnto honor^f
& some to euerlasting infamy.

^d Luke. 10. 21^e Rom. 13. 31^f Rom. 9. 21

There-

Therefore whom out of many
 g Eze. 1, 6, 24 thou hast taken & into an holy
 Temple for thy self, those thou
 dost cleanse, pouring vpon them
 cleane water^h, whose names
 h Eze. 1, 6, 25 and number is knowne to thee
 i Psal. 69, 28 i, which alone countest the
 Phil. 4, 3 number of the stars^k, & callest
 k Psal. 147, 4 them by their names: who also
 l Luke, 10, 20 be written in the booke of life
 Reuel. 3, 5 l: who cannot perish^m, to whom
 Reu. 20, 12 all thinges worke together for
 Reu. 21, 27 the bestⁿ, yea very wickednesse
 m Iohn, 10, 27, 28 it selfe. For when they fall, they
 n Rom. 8, 28 bee not brused in peeces, for
 thou puttest vnder thine hand
 o Psalme, 37, o, thou wilt keepe all their
 p Psalm, 34, 24 bones^p, so not that one of them
 20 shall be broken.

But a most vile death haue
 the wicked, they I say, whom
 in the great deepe of thy secret
 iudgemēt^q, which are alwaies
 q Psalme, 6, 6 righteous, thou diddest fore-
 know

written by S. Augustine.

know, euen before thou diddest make eyther the heauen, or the earth, should euerlastingly be damned, the number of whose names & naughtie merits thou knowest, who hast counted the number of the sand of the sea: and sounded the very bottome of the deepe, whom thou hast giuen to their vncleannes^s, to whom
r Ecce, 12,9
all thinges worke together for the worst, yea, euen their praiser is abomination^t: so that al-
l Rom, 8,24
beit they should ascend vp to the very heauens^u and lift their
t Pro, 28,9
head aboue the cloudes, and make their nest among the starres: yet shall they be cast away in the end like dung.
u Obad, 1,4

Chap.

Chap. 29.

Of such as once were Godly, and
afterward proued wicked and
contrariwise.



Great are these
thy iudgments
ô Lorde God,
ô Iudge righ-
teous, & strōg

a Psal, 67, 4

Tob. 3, 2

b Psal, 9, 4

c Iob, 5, 9

Iob, 37, 5.

6, &c,

which iudgeſt right^b, & doeſt
things that are vnſearchable^c
& deep: the which when I cō-
ſider, all my bones do ſhake.

d Psal, 3, 11

For there is not a man vpon
earth ſure, that wee can ſerue
thee godly & purely in feare^d,
and reioice before thee in trē-
bling all the dayes of our life:
that there ſhould bee neither
ſeruiſe without feare, nor ioy
without trembling; & that he
which hath g^rded his harnesse
may not boaſt himſelfe^e as he
that hath laid it off; neither in
deed

e 2, King. 20

21

written by S. Augustine.

deed that any flesh should re-
ioyce in thy presences but shake
and tremble before thee^h, inas-
much as no mā knoweth whe-
ther he be worthy loue or ha-
tredⁱ, all things being kept vn-
certaine till the time to come.

g 1. Cor. 1¹h Psal. 2. 8¹

i Eccle. 9. 1.

For, Lord, we haue not only
heard our fathers tell, but haue
seene also with our eies, which
thing I cannot vtter without
trembling, nor confesse with-
out feare, how many he eto-
fore haue climed in manner vp
into heauen^k, and made their
neast among the stars^l, which
afterward fel downe headlong
euen to hell^m, and were hard-
ned in wickednes.

k Amos 9. 2¹

l Obad. 1. 4

m 2. Pet. 2. 4
Iude vers. 6

We haue seene the starres fal
from heauen through the vio-
lent stroke of the dragōs tailen.
And we haue seene some lying
in the dust of the earth, who

n Reue 12. 4

o Psal. 113

5, 6, 7

1. Sam. 2, 6,

7, 8

Luke 1, 46

47, 48, &c.

H fodainly

suddeinly by thine helping hand, O Lord, haue wonderfully ascended.

We haue seene the liuing, dying; and the dead, rising from death: we also haue seen them, which walked among the sons of God, in the mids of stones of fire^p, euen as clay to haue vanished to nothing.

^p Ezech. 18
14, 16

We haue seene light become darknes, and darknes come out of light: because publicans and harlots doe goe before the inhabiteurs into the kingdome of God^q; and the children of the kingdome^r are cast into vtter darkenesse.

^q Matth. 21
^r Matth. 8, 12

And how commeth all this to passe? but euen because they moued vp vnto that hil, wherinto the first ascended an Angell^s, and came downe a diuel. But, Lord, whom thou hast prede-

^s Ieremy. 14, 12

written by S. Augustine.

predestinate, them thou hast
 called^t, & sanctified, & cleansed, that they may be a meete
 dwelling place^u for thy maiestie, with whom and in whom
 thy holy and pure light is^x, in whom thou takest pleasure, &
 reioycest their youth, dwelling with them^y in their remembrance,
 that they may be thine holy temple^z: which double^z is no small commendation of
 our humanity.

t Rom. 8. 30

u 1 Cor. 3. 16

1. Cor. 6. 19

x Pro. 8. 38

y 2. Cor. 6. 16

z 1. Cor. 3. 16

Chap. 30.

*That the soule of a faithfull man is
 the sanctuarie of God.*



OR the soule,
 which thou hast
 created^a, not of^a Gen. 1. 26,
 thy selfe, but by²⁷
 thy worde^b; not^b Col. 3. 10
 b Iohn. 1. 3

of the matter of any element,
 but of nothing, the which
 is reasonable, of vnderstand-
 ing.

Heauenly meditations,

ding, spirituall, liuing alwaies,
and euer mouing, which thou
hast sealed with the light of thy
countenance, and hallowed by
the vertue of thy baptisme, is
made so capable of thy glorie,
that thou alone, and nothing
else can satisfie the same.

c *Isa. 42. 1, 2*

And when it hath thee, it hath
her harts desire; neither is there
any outward thing beside,
which it would wish. But while
it desireth any outward thing,
it is a manifest argument, that
thou art not within. For if thou
bee had, it can wish for no
more.

d *Reu. 7. 17*

Ren. 21. 4

e *Iam. 1. 17*

For inasmuch as thou art the
souereigne, yea al that good is;
it hath nothing which it may
wish for more, but enioyeth
thee, who art all that good is.

Now if it couet not after all
that good is, it resteth that it
must

written by S. Augustine.

must couet after something,
which is not all that good is; &
so consequently not the soue-
reigne good; and so not God,
but rather a creature.

And as long as it desireth a
creature, it is alwaies hungrie.
For although it haue what it can
desire of creatures; yet remai-
neth it emptie. For there is no-
thing which can fulfill it, but
thou alone^f, after whose image
it was created ^g.

And those thou fillest which
desire nothing beside thee; and
makest them meete for thee,
hol^h, bleⁱssedⁱ, vnde^kfiled^k, and
the friends of God^l which doe
iudge all things but as doo^mg^m
that they may win thee alone.

For this is the blessing which
thou hast bestowed vpon man;
this is the honor wherewith thou
hast exalted him among al, yea

f Psal. 42. 1, 2

g Gen. 1. 16, 27

Wisd. 2. 23

Eccle. 17. 1, 2, 3

h Psal. 31. 23

Phil. 4. 2

i Rom. 4. 7, 8

k E. h. 1. 4

l Esay. 41. 8

m Wisd. 7. 27

John 15. 14, 15

Phil. 3. 8

^a Psal. 8. 1. and aboue all creaturesⁿ, that
 3, &c thy name may bee wonderfull
 throughout all the world.

^o Psal. 18. Behold, O Lord my God^o,
 2. 6 who art most highⁿ, most righ-
 p Dan. 7. 27 teous^q, almightie^r, now haue I
 1 Esd. 6. 3 1 found the place where thou in-
 Heb. 7. 1 habitest^t, it is euen the soule
 q Mat. 19 16, 17 which thou hast created after
 Mark, 10. 17, thine owne image and simili-
 13 tude^f, which doeth seeke and
 1 Dan. 7. 27 long after thee alone: not the
 2. Cor. 6. 18 soule which neyther seeketh
 Reuel. 4. 8 nor desireth thee.
 1 Gen 5. 1
 Col. 3. 10

Chap. 31.

*That God neither by the outward
 nor inward senses can be
 found out.*



^a Psal. 119.

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H a ue gone astray
 like a lost sheepe^a,
 seeking thee with-
 out, who art within
 And much haue I laboured to
 finde

written by S. Augustine.

find thee without me, and thou dwellest within me^b, at least- ^{b Rom. 8.9}
 wife if I had a lust of thee.

I went about by the lanes, and by the streets^c of the citie ^{c Sal. songs 3. verse 21}
 of this world, seeking thee, but I found thee not. Because I sought thee not rightly without, who art within.

I sent abroad my messengers, namely all mine outward senses to seeke thee; yet did I not finde thee; because I sought amisse.

For nowe I doe see, O my light^d, O God, which hast enlightened me^e, I see now that I did not well in seeking thee by them. For thou art within, yet could they not tell mee, where thou camest in^f. ^{d Esai, 60 19}
^{e Micah. 7. 8}
^{f Iohn 1, 9}

For mine eies do tell mee; if he had no color, he entered not by vs: Mine cares do tell me; if

Heavenly meditations,

he made no noise, he passed not by vs: My nose telleth me, if he had no sent, hee came not by me: My tastings faith, if he had no fauor, he entered not by me, likewise my feeling doeth say; If he had no body, aske not me the question.

Therefore, O my God, these things are not in thee. For it is neither the fairenesse of body, nor the beautie of time, nor the brightnes of light, nor the freshnes of colour, nor the melodie of Musicke, nor any thing else which is pleasant to the eare; it is neither the fragrancy of flours, nor the sinell of oyntments or spices, nor the sweetnes of hony or Manna, delightful to the taste; neither is it those things which are louely to be touched or embraced; nor finally any thing subiect to these senses which

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which I seeke, when I seek my God. Be it far fro my thought, that I shoulde thinke these things to bee my God, which are comprehended of the senses euen of brutish creatures.

And yet when I seeke my God, I seeke for all that a certaine light excellling all light, which the eye cannot comprehend; a certaine sound excellling all sound, which the eare cannot conceiue; a certain sent, surpasssing all sent, which the nose cannot discerne; a certain sweetnes, excellling all sweetnes, which no taste can iudge of; and a certain imbracement, aboue all imbracement, which no feeling can reach vnto. g 1. Cor. 2. 9

For this light shineth, where no place is to containe it; This voyce soundeth, where no ayre is to carry it: this sent giues a

H 5 sent,

Heavenly meditations,

sent, where no wind is to waste it; this saour saoureth, where no taste is to eat it; and this embracing is felt, where it is not sundered. This is my God, & there shall be none other be compared vnto him^h. This do I seeke, when I seek my God; This do I loue, when I loue my God.

h Baruc. 3. 35

Too late haue I loued thee, O beauty so old and yet so fresh, too late haue I loued thee. Thou wert within, and I was without where I sought thee; and I deformed, as I am, rushed vpon these goodly thinges^l which thou hast made^k.

i Gen. 1. 31

Eccl. 39. 16,

k Gen 1. 1, 2,

3, & c

Plal. 148. 1,

2, & c

Eccl. 18. 1

1 Acs, 17.

Thou wert with me, but I was from thee. Those things kept mee aloofe from thee, which could not be but in thee^l.

I went all about seeking thee and forsaking my selfe for all things,

25, 28

things.

I asked the earth if it were my God; and it answered, No: and al things in the earth confessed the same.

I asked the sea, and the deeps, and all things creeping in the; but they answered, We are not thy God, seeke him aboue vs.

I asked the puffing aire, and the whole air with al the dwellers in the same made mee this answer; Anaximenes is deceived: for I am not thy God.

I asked the heauen, the Sun, the moone, and the stars: and they said, Neither bee wee thy God.

The said I vnto al those which stand about the doores of my flesh; tell me, I pray you, what thinke yee of my God? tell me somewhat of him? and they al answered with a loud voice, He hath

*m Anaxime-
nes was of
opinion that
the ayre was
God, as Au-
stine hee,
and Theod.
in his booke
de Principiis
doth record.*

Psal. 100. 3

hath made vsⁿ.

Then said I to the masse of the whole world, Tell me, art thou my god or no? And it answered with a mighty voyce, I am not: but through him I am whom thou seekest in mee: He hath made mee^o: seeke him aboue me, by whom I am now ruled^p and was once created.

o Iohn. 1. 3

Heb. 1. 1. 3

p 2. Mac. 7. 9

The asking of the creature is the deep cōsideration of them: their answer is the testimonie which they yeeld of god. or all things cry, god hath made vs^q.

q Gen. 1. 1. 2, 3, & c

Psal. 136. 1. 5, 6, & c

Eccle. 18. 1

Acts. 14. 15

Acts. 17. 124

Rom. 1. 20

1 Gen. 1. 27

Gen. 5. 1

Wisd. 7. 1

2. Eld. 7. 14

Acts. 14. 15

For, as the Apostle saith^r, the innisible things of god are seen by the creation of the world, being cōsidered in his works. Then I returned vnto my selfe and went into my selfe, & said thus to my selfe, what art thou? I answered my selfe & said, A man reasonable^f, and mortalit^r.

Then

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Then began I to discusse what that should be, & said: Whence is this kind of creature, O lord my God? whence but of thee? Thou hast made me^x, and not I my selfe.

What art thou? Thou I mean by whom I liue^x, n ay thou by whom all things do liue^z, what art thou? Verily, thou, Lord my God^a, art the true^b, & onely God^c, almightie^d, euerlasting^e, incomprehensible^f, and infinites, liuing alwaies^h, and dying in no part of thee: thou inhabitest the eternitiⁱ, and art wonderfull in the sight of Angels^k, thou canst not bee vttered^l, nor found out^m, nor named: thou art a liuing Godⁿ, a true God^o, a terrible^p & strōg god^q, knowing neither begin-

Leuit. 7. 21. o Exo 3. 34. 6. Iohn, 17. 3. q Psal. 7. 12, 13. Elay, 1. 14.

u Psal. 7. 1. 3
x Psal. 100. 3
y Acts. 17. 28
z Psal. 145. 15
A. 17. 25
a Psal. 18. 2. 6
Mat. 4. 7. 10
b Exo. 34. 6
Jer. 10. 10
Iohn. 17. 3
c 2 King. 19. 15. 19
d Psal. 86. 10
e Psal. 115. 3
f Psal. 135. 6
g Psal. 9. 7
h Psalm, 102. 11, 13
i Psal. 139. 6, 7, &c
j Eccle. 18. 1
k 1. Tim. 1. 17
l Elay, 57. 15
m Psal. 89. 7
n Psal. 139. 6
o Ioh. 9. 10, 11, &c
p Elay, 37. 4
q Jer. 4. 2
Heb. 9. 14
Reu. 3. 9, 10
p Exod. 15. 1

ning

Heavenly meditations,

r Pro. 8, f2⁷ ning nor end^f; the beginning
 s Psal. 102, and the end of all things^e; who
 11, 12
 t Reuel. 7, 8 art before the world^u, & from
 u Eccle. 24, 13 euerlasting to euerlasting.

x Eccl. 41, 21 Thou art my God y; and the
 y Deut. 6, 13 Lord of all which thou hast
 16
 B 2. Ma. 7-9 created z, with thee are the
 causes of all stable things, with
 thee doe the originals of all
 changeable: things abide vn-
 changeable: and with thee doe
 the grounds of reasonable, vn-
 reasonable, and temporall
 things continue for euer.

O my God, tel me thine hū-
 ble seruant, ô merciful God tel
 thy seruant, euen by thy great
 mercies, I beseech thee, tell me,
 whence is this kind of creature
 if not of thee? Shal any man be
 his owne maker^a? Haue any
 a Ps. 100, 3 eyther being, or life, but from
 b Act. 17, 25 thee^b? Art not thou the princi-
 28 pal being, from whō all being
 doth

written by S. Augustine.

doth proceede? For whatsoe- c Iam. 1. 17
 uer is, it is of thee, because
 without thee there is nothing.

Art not thou the welspring of
 life^d, frō which floweth all life? d Psal. 36. 9
 For whatsoeuer liueth, doeth Iohn, 4. 14
 liue through thee: because
 without thee nothing doeth e Acts, 17. 28
 liue. Therefore, O Lord, thou
 hast made all things.

What? shal I aske who hath
 made me? thou lord hast made
 me^f, without whom nothing f Psal. 100. 3
 was made. Thou art my ma- Psal. 119. 73
 ker, and I thy workmanship. g Iohn, 1. 3
h Psal. 139

Thanks bee to thee, O Lord i 13, 14, &c
 my God, through whom I liue, Wisd. 2. 23
 & through whom all things do
 liue, because thou hast made all.
 Thanks be to thee, O my ma-
 ker: for thine hands haue made i Iob, 10. 8
 me, and fashioned me. Thanks Psal. 119. 73
 be to thee, o my light^k: because k 1, Iohn, 1
 thou hast inlightned me, wher- 4, 8
 by Iohn, 8, 12
1, Iohn, 1, 5, 7

Heavenly meditations,

by I haue found both thee and my selfe. Where I found my selfe, where I knew my selfe: where I found thee, there I knew thee: and where I knew thee, there thou didst inlighten mee. Thanks be to thee, O my light, for lightening mee. But what is it that I saide, I knew thee? Art not thou a God in-

1 Iob, 25. 8, 9

m Psal. 139.

7, 8, 9

n 1 Tim. 6. 15

Reu. 17. 14

Reu. 19. 16

o 1. Tim. 1. 17

p 1. Tim. 6. 16

comprehensible^l, & vnmeasurable^m, the king of kingsⁿ, and Lord of Lords, who alone hast immortalitie^o, and dwellest in the light that none can attaine vnto^p, whom neuer man saw, neither can see? Art not thou an hidden God, whose glory is past finding out? art not thou best knowne, and a wonderful beholder of thy selfe?

Who then knowes that which he neuer saw? For thou hast said in thy truth, No man shall

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shall see mee and liue⁹: Thy ^{q Ex. 33. 20}
 Prophet hath said through thy
 truth, No man hath seene God
 at any time^r, who then knowes
 that which hee neuer sawe? ^{r Iohn, 1, 18}
 And thy truth it self^r hath said, ^{f Iohn, 14, 6}
 No man knoweth the Sonne
 but the Father^r: neither knowe^r ^{t Matt, 11, 27}
 eth any man the Father but the
 Sonne. Thy Trinitie alone,
 which is aboue al knowledge,
 is perfectly knowne only to it
 selfe.

Then what is it, that I, a man
 like to vaineitⁿ, haue said, I ^{u Psal. 144. 4}
 know thee? For who knowes
 thee, but thy selfe alone?

For thou, God alone, in thy
 most holy and heavenly word ^{x Gen. 35. 11}
 art said to bee almightie^x, pas- ^{Eccle. 43. 1,}
 sing praise worthy^y, passing ^{2, 3, & c}
 glorious, passing honourable, ^{Reu. 4. 8.}
 passing hie^z, beyond all being, ^{y Psal. 96. 4}
 For thou art found sepe^ressens ^{Psal. 145. 3}
 tially, ^{z Gene. 14.}
 18
 Luke, 1, 32.
 35

Eph. 1. 21

b 1. Tim. 6

16

tially, and beyond all knowledge to be about the nature of any thing which may be imagined, bee it intellectuall or sensible, & about every name that is named ^a, not in this worlde onely, but also in that which is to come: Inasmuch as through the superessential and secret power of thy Godhead, (how no reason, vnderstanding, nor being can conceiue) thou dwellest so as no man can eyther search thee out, or haue accesse vnto thee, and that in thy selfe, whereas light is, that none can attayne vnto ^b, and brightnesse, which no creature can eyther finde out, comprehend, or vtter, whereunto no light can attaine. Because it is no light to be looked vpon, or seene, but is thought to bee a light exceeding both the reach of

written by S. Augustine.

of reason, & of vnderstanding,
and is more than can bee attai-
ned, vnto, more thē vnchange-
able, more then may bee com-
municated with any : Such a
light it is, as neuer Angell, nor
man saw, neither can see^c.

c. 1. Tim. 6. 16

This is thy heauen, Lord,
thine hiding heauē, thy passing
secret heauen, I mean thy light
beyond al vnderstanding^d, be-
yond all reason, beyond being:
of which it is said, the heauen
of heauen is the Lords. The
heauen of heauen, in compari-
son wherof all other heauen is
but earth : forsomuch as it is
passing maruelously heaued vp
aboue all heauen. Yet such an
heauen, as that fierie heauen
compared thereunto, is but as
earth. For this is the Lords hea-
uen of heauen : because none
knowes it, but the Lord alone.

d Phil 4. 7

Vnto

Heavenly meditations,

Vnto this heauen no man ascendeth, but he which hath descended from heauen^e. For no man knoweth the Father but the Sonne^f, and the Spirit of them both^g: neither knoweth any man the Sonne but the Father^h, and the Spirite of them bothⁱ.

e Iohn, 3. 13

f Matth. 11. 27

g Iohn, 15. 26

h Matth. 11. 27

i Iohn, 15. 26

O sacred Trinitie, O Trinitie eternall, passing glorious, passing vtterance, passing finding out, which no man can attaine vnto^k, no man comprehendⁱ, no man conceiue, as being beyond all being, and superessentially passing all sense, all reason, al vnderstanding, al knowledge, all essece of supercelestial spirits, the which nothing, no not the very Angels can either vtter, or conceiue^m, or vnderstand, or know: thou perfectly art knowneⁿ to thy selfe, O Trinitie.

k 1, Tim, 6,

l Job. 23. 8. 9

m 1. Cor. 2. 9

n 2. Cor. 13. 12

written by S. Augustine.

Trinitie.

How then doe I know thee,
O Lord God most hie^o, aboue ^{o Psal. 50 14}
all earth, and aboue all heaven, ^{Luke, 1, 32}
whom neither Cherubins, nor ^{Luke, 8, 13}
Seraphins perfectly do know:
but with the winges of their
contemplations they couer his
face which sitteth vppon the ^{p Esay, 6, 1, 2}
hie and stately throne, sayings, ^{q Esay, 6, 3}
Holy, holy, holy, Lord God of
Hosts, the whole world is full
of thy glory.

The Prophet was astonished,
and said, Wo is me, I know not
what to say, because I am a man
of polluted lips. And my heart ^{i Esay, 6, 5}
was astonished and saide like-
wise; Woe is mee for speaking
because I am a man of polluted
lips. Yet I said, I knew thee.

Notwithstanding, woe to
them, Lord, who are tong-tied
when they shoulde speake of
thee.

thee. For they which babble much^e are made mute without thee.

f Mat. 6. 7

g Psal. 7. 1. 3

And I, O Lord my God^t; wil not bee still: because thou hast made me^u, and lightened me^x, and found me. So that I know thee^y, because thou hast inlightened me^z.

h Gen. 1. 26,

27

Psal. 100. 3

Psal. 119. 73

x Iohn, 1. 9

y Iohn, 17. 3

z Iohn, 1. 4. 9

But how doe I know thee? Doubtlesse I know thee in thy selfe. I know thee not as thou art in thy selfe^a, but as thou art to mee; yet not without thee, but in thy selfe. For thou art the light which hast inlightened me^b.

a 1. Cor. 13.

12

b Iohn, 1. 9

c I. Iohn, 1. 5. 7

d 1. Cor. 13.

12

Iohn, 1. 18

e Tim. 6. 16

f Iohn, 4. 12

For as thou art to thy selfe, thou art knowne to thy selfe alone^c: but as thou art to me, according to thy grace, thou art knowne to me.

g Exod. 34. 6

h Psal. 186, 5

But what art thou to mee? O mercifull God^d: tel me thy miserable

written by S. Augustine.

miserable seruant, for thy mercies sake tel me what thou art to me ward? Say vnto my soule, I am thy saluation: hide not thy face away fro me, ô Lord, leaft I die. c Psal. 35, 1

Suffer me to speake with thy mercie, me I say, earth and ashes: suffer me to speake with thy mercie. For great is thy mercie toward me. f Gen. 18, 27
Iob. 30, 19
Eccl. 17, 33
g Psal. 117, 2

I will speake vnto my God, albeit I am but dust & ashes. h Gen. 18, 27

Tel me thy humble seruant, O mercifull God, tell me thy miserable seruant, for thy mercies sake tell me, what art thou to me ward? i Exod. 34, 6

Thou also didst thunder fro heauen^k with a mighty voyce into the inner eare of my hart: thou brakest my deafenesse, so that I heard thy voyce: thou didst enlighten my blindnesse, and I saw thy light: and knew how

1 Psal, 16, 2

how that thou art my God^l.

m Ioh, 17, 3

Therefore did I say I knew thee, because I knew that thou art my God. I knew thee to be the only very God^m, & whom thou hast sent Iesus Christ.

The time was when I knew thee not. But woe worth that time, when I did not knowe thee, wo worth that blindnes, when I did not see thee: woe worth that deafenes, when I did not heare thee. Thē blind, deafe and ougly as I was, I rusht vpon those faire things which thou hast made.

Yet euen then thou wert with me, but I was not with thee: and those kept me far off from thee: which should not haue beene without thee.

n Iohn 1, 4, 9
Iohn 8, 12,

Thou hast inlightned me, O light of the worlden, so that I haue seene thee, and loued thee

written by S. Augustine.

thee. For no man doeth loue thee, but he sees thee: And no man doeth see thee, but hee which loues thee.

It was late before I loued thee, O beautie so ancient, and yet so fresh; late was it before I loued thee, But wo worth that time whē I loued thee not.

Chap. 31.

*The faith or beliefe of a true
Christian most notably
described*



My light^a, I praise thee for lightening mee, whereby I know thee;

^a Ioh. 1. 4. 9
^b 2. Kin. 15. 15, 19
^c Ioh. 17. 3
^d Iere. 10. 10
^e 3. Chro 15. 3
^f Gen. 1. 26
^g Psal. 100. 3
^h Psal. 139. 13, 14, &c
ⁱ Psal. 124. 8
^j Psal. 134. 3
^k Psal. 135. 6

But how doe I know thee? I know thee to be God alone^b, a liuing God^c, a true^d God, my Creator^e.

I know thee to be the maker both of heauen and earth^f,

I

of

Heavenly meditations,

of all things visible and inuisi-
bles, a very God^h, almightyⁱ,
immortall^k, inuisible^l, incom-
passable^m, vnlimitableⁿ, euer-
lasting^o, to whom none can
approach vnto^p, nor compre-
hend^q, nor find out^r; who art
vnchangeable^t, vnmeasure-
able^u, infinite^v, the beginning
of all creatures^x, bee they vi-
sible or inuisible, by whom all
things were created, through
whom al the elements do con-
sist. Whose maiestie, as it ne-
uer had beginning^y; so it shall
neuer haue end^z.
I know thee to be one God^a,
alone^b, the true God^c; name-
ly, the eternal Father^d, Sonne^e,
& holy Ghost^f; three persons^g
Hebr. 1, 12. 1. Col. 2, 15, 16, 17. y Psal 90, 2. Psal, 93, 2.
z Psal. 45, 6. Psal, 146, 10. a Deut. 6, 4. Malac. 2, 10.
b Psal, 68, 10. Elai 37, 16, 20. c Iohn 17, 3. 1. The.
1, 9. Mar. 11, 25. Marke 13, 32. e Iohn 1, 18. Rom. 8,
9, 17. f Marke 13, 36. Act. 1, 5, 8, 16. g Mat. 3, 16, 17.
Mark 1, 10, 11. Luke 3, 21, 22.

indeed,

written by S. Augustine.

indeede, but one simple substance, and vnparted nature; The father made of none; the Sonne of the Father alone; the holy Ghost of the Father and of the Sonne; alwaies without eyther beginning^h, or endⁱ.

A Trinitie, yet but one onely^k, and very God^l, omnipotent^m, the onely beginning of all thingsⁿ, maker of all creatures both visible and inuisible^o, spirituall and temporall.

Which by thine almighty power at the beginning didst of nothing make together both creatures, spirituall and corporall, that is to say, angelical and worldly, and afterward the humane, as a middle nature consisting of body and spirit.

I know and confesse thee, God the Father to be vnbegotten; thee, God the Sonne, to be

h. Pro. 8. 21

Eccle. 24. 12

i. Psal. 102,

11, 12

k. Deut. 64

l. 2. Chr. 15. 3

John, 17. 3

m. Eze. 10. 5

Eccle. 42. 17

2. Cor. 6. 18

n. Iohn, 1. 1,

2, 3

o. Col. 1. 15,

16, 17

Heavenly meditation,

p Psal. 2. 7

Heb. 1. 5

q Iohn, 14. 26

begotten of the Father; thee,
God the holy Ghost the com-
forter^q, to be neither made nor
begotten.

r Rom. 10

s 1. Cor. 1. 3,
7, & c

t Iohn, 17. 3

u Iohn, 3. 16,
18

z Iohn, 4. 9

x Iohn, 1. 1,
2, 3

Heb. 1. 2

y Lu, 1. 3. 16. 9

Luk. 2. 11. 30

Matth. 1. 21

w Rom. 3. 24

1. Cor. 1. 30

Eph. 1. 5. 6. 7

a Psalm, 2. 7

b Acts, 13. 13

c Iohn, 8. 42

Iohn, 13. 3

Iohn, 16. 27

3^oc Iohn, 1. 4. 5,
7, & c

d Matth 1. 23

Matth. 16. 16

e Psalm, 8. 7

Heb. 1. 5

Heb. 5. 5

With my heart I belecue vn-
to righteousnes^r, and with my
mouth I confesse vnto saluati-
on, this holy, and single Trini-
tie in three coequall, consub-
stantiall, and coeternall per-
sons, to bee a Trinitie in V-
nitie, and an Vnitie in Trini-
tie.

I know thee Iesus Christ our
Lord^c, to bee a true God^t, the
onely begotten Son of God^u,
and the Creator^x, Sauoury,
redeemer not of mee onely,
but also of all mankinde^z: whō
I acknowledge to bee begot-
ten of the Father^a before all
worldes, God of God^b, light^c
of light, verie God^d of verie
God, begotten^e, not made, be-
ing

written by S. Auguſtine.

ing of one ſubſtance^f and coe-
ternals, with the Father and the
holy ghoſt, by whom all things
at the beginning were made^h.

f Heb. 1, 3
g Heb. 5, 5
h Iohn, 1, 1,
2, & c
Heb. 1, 1, 2

Stedfaſtly beleeuing, & tru-
ly confeſſing, that thou Ieſus
Chriſt the onely begotten Son
of Godⁱ for our ſaluation^k by
the conſent of the whole Tri-
nitie tookeſt fleſh, & wert con-
ceiued by the holy ghoſt of the
virgin Mary^l, and wert made
verie man^m, of a reaſonable
ſoule, and humane fleſh ſubſi-
ſting.

i Iohn, 3, 16,
18
j Iohn, 4, 9
k Mat, 1, 21
Luke, 1, 31
69
l Mat, 1, 18.
20
Luke, 1, 26,
27, & c
m Iohn, 1, 14
1 Tim. 3, 16

Thou forſomuch as in reſpect
of thy Godhead, being the on-
ly begotten Sonne of God;
thou couldſt neither ſuffer, nor
dieⁿ, through thine exceeding
loue wherwith thou haſt loued
vs^o, thou, the verie ſame ſonne
of God for all that, becamelt
ſubiect to ſufferings^p, & mor-

n 1, Tim, 1,
17
o Eph, 2, 4
p 1, Pet, 2, 21
Luke, 24, 46

Heavenly meditations,

q 1, Cor. 8. 12

r Matth. 1. 21

s Rem. 5. 6, 7

2. Cor. 15. 3

2. Cor. 5. 15

t Gal. 3. 13

u Col. 1. 12

13, 14

x Creed A-

post. Athan.

y 1. Cor. 15. 4

z Mat. 28. 1,

25, & c

Luke, 24. 1, 2,

3, & c

John, 20. 1,

11, 12

aa Acts, 2. 3, 4

Col. 3. 1

talities^q, in respect of thy man-
hood; and O only Son of God,
for the saluation of mankind^r
diddest suffer death^s vpon the
wood of the Crosse^t, to saue vs
from euerlasting death^u.

Thou the author of light de-
scendedst into hell^x, and like a
glorious conquerour roset a-
gain the third day^y, taking to
thee againe thy sacred body,
which for our sins had lien in
the sepulchre, and quickening
it according to the Scripture^z,
the third day, that thou might
test place the same at the right
hand of the Father^{aa}.

For thou the very Sonne of
God, taking againe vnto thy
felfe the substance of our flesh,
that is to say, the soule and hu-
mane body which thou tookst
of the glorious virgin^b, art as-
cended vp aboue all the hea-
uens,

b Luke, 24.

36, 37, & c

John, 20. 19

20, & c. 24,

25, & c

written by S. Augustine.

uens, and mounted aboue the
orders of Angels, where thou
sittest at the right hand of God
the father ^d, and whereas the
fountaine of life is ^e; the light
which none can attaine vnto ^f,
and the peace of God which
passeth all vnderstandings. ^g

c Mar 16. 19
Luke 24. 31
Acts. 9. 10
d Acts 7. 34
Colos. 3. 1
Hebr. 1. 3, 13
e Psal. 36. 9
f 1. Tim. 6. 16

g Phil. 4. 7

There we doe worship thee,
there we do beleue thee to be
very God, and very man; con-
fessing God to be thy father ^h;
and frō thence wee looke that
thou wilt come a iudge in the
ende of the worlde ⁱ, to iudge
both the quicke and the dead,
and to render to all men, good
and bad, according to their
deeds ^k, which they haue done
in this life, either reward or
punishmēt, according as euery
one is worthy, rest or torment.

h 2. Cor. 1. 3
2. Cor. 11. 31
Eph. 3. 14
i Acts. 10. 42
2. Tim. 4. 1. 8

k Rom. 14.
10
2. Cor. 5. 10

For all men, euen as many as
haue receiued soules in their

I 4 humane

Heavenly meditations.

humane flesh which they had
in this world, shall rise at that

1 1. Cor, 15 day through the sound^l of thy
2, The, 4, 16⁵¹ power: that whole man may
3 Ma, 23, 34 receiue eyther the glory of
Iohn 5, 29 heauen^m, or the paine of hellⁿ,
Rom, 7 4, 10 according to their deserts.

2, Cor, 5, 10 Thou art our resurrection, &
o Ioh 11, 25 the life it selfe^o, whō we looke
p Philip. 3, for, euen the Lord Iesus Christ
20, 21 our Sauour^p, who shal change
our vile body that it may be
fashioned like vnto his glori-
ous body. I know thee the ho-
ly Spirit, both of the Father &
the Sonne, to be one God^q, and
q 1, Ioh, 5, 7 a very God^r, proceeding alike
3 Ma, 18, 29 from them both^s of one sub-
2, Cor, 13, 13 stance^t, and coeternal with the
Reuel, 1, 4 Father & the Sonne, our com-
1 Ioh, 15, 16 forter^u, and aduocate^x.
Gal. 4, 5

2 1, Cor, 2, 12 Which camest downe in the
u Ioh, 14, 26 likenes of a doue^y vpō the same
x Rom, 8, 26 god, & our lord Iesus Christ^z,
y Matth, 3, and

written by S. Augustine.

and ihewedst thy selfe vppon
 thine Apostles in fiery tong^s. a AAs, 1, 1, 3,
3, & c
 Which also euen from the be-
 ginning hast instructed with
 the gift of thy grace all the
 Saints and chosen of God: and
 opened the mouths of the pro-
 phets^b, that they might declare b 1, Cor, 12,
10
2, Tim, 3, 16
1, Pet, 1, 20,
21
 abroad the wonderfull myste-
 ries of the kingdome of God;
 who also together with the Fa-
 ther & the Son of all the Saints
 of God, art worshipped & glo-
 rified. Among whom the son
 of thine handmaid^c doe glori- c Psal, 116, 16
Wisd, 9, 5
 fie thy name, because thou hast
 inlightened me.

For thou art the very light,
 the true light, the fire of God^d, d AAs, 2, 3
e 1, Cor, 13,
7, 8, & c
f 1 Ioh, 2, 27
g Iohn, 14,
16, 17
Iohn, 15, 26
 the master of the spirit^e; which
 by thine ointment teachelt vs
 all truth^f, the spirit of truth,
 without which it is impossible
 to please God

Heauenly meditations,

For thou thy selfe art God of God, & light of light, vnspcakably proceeding from the father of lights^h, and from his Sonneⁱ our Lord Iesu Christ^k, with whom thou reignest, and art glorified most singularly, being of one substance, coequall, & coeternall with them, in the essence of one and the same Trinitie.

I know the Father^l, Sonne^m, and holy Ghostⁿ, to be one^o, a liuing^p, and a very God^q: thee I confesse in persons^r, yet but one in essence: whom I acknowledge, worship and glorifie with mine whole heart^t, being the true God^u, the only^v God, holy^x, immortally, inuifible^z, vnchangeable^a, whom no man can either attaine vnto^h, or finde out^c.

This God I acknowledge to
be

h Ism, 2, 17

i Iohn, 3, 16

18 k 2, Cor, 13, 3

1, Iohn, 4, 9

Eph, 3, 14

l Mat, 11, 25

m Mar, 13, 32

n Iohn, 8, 42

o 2, Cor, 13, 13

p 1, Iohn, 5, 7

q Iohn, 17, 3

r Jer, 10, 10

s Mat, 3, 16,

t Deut, 6, 5

u Mar, 12, 30

v 1, The, 1, 9

x Elay, 37, 16,

y Leu, 11,

z Rev, 16, 5

a 1, Tim, 1, 17

b Iohn, 1, 12

c 1, Iohn, 4, 12

d Milac, 3, 6

e 1, Ti, 6, 16

f Iob, 23, 8,

g, &c

written by S. Augustine.

be one light, one sonne, one
bread, one life, one happines,
one beginning, one ende, one
creator both of heauē & earth

d; by whom all things do liue^e, d Gen. 1,
vers 1, &c
by whom all things subsist^f, by e Act. 17, 23
28
whō all things are governed^g, f Col. 1, 16, 17
ruled^h, and quickned, both the
things in heaven, & the things g 1. Ess. 4, 5
8
in earth, and things vnder the h Neh. 9, 6
1, Tim. 6, 13
earthⁱ, beside whom there is k Eccl. 45, 1
18, &c
no God, neither in heaven nor l Sam. 16, 7
Psalm. 7, 9
in earth^k. Thus know I thee, O

Lord God, who knowest me^l,
thus know I thee. Through the
faith which thou hast inspired
to me, I know thee o my light^m,
the sight of mine eyes. O

Lord my Godⁿ, the hope of all n Psal. 7, 1, 5
o Psal. 65, 3
the ends of the earth^o; the ioy
reioycing mine youth, and the
good susteining mine age.

For in thee, O Lord, all my
bones reioice, saying, O Lord,
who

Heavenly meditations,

who is like to thee; among the
 p Exod, 15, gods who is like to thee? Not
 11 that whom the handes of men
 haue made; but thou who hast
 made the handes of men.

The Idols of the nations are
 q Psal, 115, 4 siluer & gold, euen the works
 of mens handes; so is not hee
 which made man. All the gods
 r Psal, 96, 5 of the people are Idols: but
 the Lord made the heauens.

Let those gods which made
 not the heauens and the earth,
 perish from the earth, and from
 s Jer. 10, 11 vnder these heauens: but let
 t Psal, 118, 2 both heauen and earth praise
 u Psal, 124, 8 him which created both earth
 Psal. 134, 3 and heauen, Amen.

Chap. 33.

*A confession of mans wret-
chednesse.*

Exod, 15, 11

Ho is like vnto
 thee, o Lorde, a-
 mong the gods? !
 who is like vnto

written by S. Augustin.

thee ; so glorious in holines,
feareful in praises, doing won-
ders! Long was it ere I knew
thee, O true light^b, long was
it ere I knew thee.

^b Ioh. 1, 4, 9
Ioh. 8, 12

There was a great and darke
cloud before my vaine eyes: so
that I could not beholde the
Sunne of righteousnes, nor the
light of the trueth.

I, a child of darknes^c, was
wrapped in darkenes, I loued
darknes, because I knew not
the light. Blind I was, and I lo-
ued blindnes: after darknes I
followed through darknes.

^c 1, Thes. 5, 8

Who brought mee thence,
where I blinde wretch, sate in
darknes, and in the shadow of
death^d? Who tooke me by the
hand, to lead mee out? What
was he which inlightned me? I
sought him not, yet sought he
me out: I called him not, but he
called

^d Luk. 1, 7, 9

e Psal, 7, 1, 3

f Psal. 86, 15

g 2, Cor, 1, 3

h Rou, 16, 5

Reuel, 4, 8

i Psal, 18, 13

k Gen, 1, 3

called me. What was he? Euen thou it was, ô Lord my God^e, pitifull and mercifull^f, euen thou father of mercies^g, and God of all comfort. Euen thou it was my Lord God most holy^h, whom I confesse with all mine heart praising thy name.

I sought not thee, yet thou soughtest me; I called not vpon thee, but thou calledst mee. For thou hast called mee by thine owne Name. With a mightie voice thou hast thunderedⁱ from aboue into the inward eare of mine heart, saying, Let there be light^k, and light was made: insomuch as the great clonde vanished away, and the darke mist which had couered mine eies melted, whereby I saw thy light, and knew thy voyce, and said:

O fa truth, Lord, thou art my
God^l,

written by S. Augustine.

God^l which brought me out of darknes^m, & from the shadow of death, & hast called me into thy wonderfull light, so that now I see, thanks to thee mine inlightener therefore.

IPsal, 7, 1, 3

Matth, 4, 10

m Luke, 1, 79

And I looked backe, and saw the darknes wherein I had bin, and the dark dungeon, wherein I had lien, whereat I trembled, was afraid, and vttered these words.

Wo, wo worth the darkenes wherein I lay; wo, wo to that blindnes in which I could not see the light of heauen, woe, I say, wo to mine old ignorance, whē I knew not thee, O Lord.

I thanke thee, O mine inlightenerⁿ, O my Sauour^o I thank thee, for inlightening mee whereby I know thee.

n Iohh, 1, 9

o Luke, 1, 31,

69

Luke, 2, 17, 31

p Iohn, 14, 6

Late it was ere I knew thee, O ancient truth^p, late it was ere

I

I knew thee, O eternall truth.
Thou wert in the light, and I
was in darknesse: I knew thee
not, because I could not be in-
lightened, but by thee^a; and
without thee there is no light.

^a Iohn, 9

Chap. 34.

*A consideration of Gods
Majestie.*

^a Leu, 11, 44,

45

Plal, 99, 9

Reu, 4, 8

Reu, 16, 5

^b Deut, 10, 17

^c Eccle. 43, 9

30

^d Eccle, 43,

30, 31



God most holy^a,
of inestimable ma-
iestie, God of
Gods^b, and Lord
of Lords, who art most won-
derfull^c, and canst neither bee
conceiued in thought, nor ex-
pressed by word^d; of whom all
the Angels in heauen do stand
in feare; whom all the domi-
nations and thrones do adore^e,
and at whose presence all
powers doe shake; whose
might and wisdom is infinit;
which vpon nothing hast laid
the

^e Reu, 5, 11,

12, 13

written by S. Augustine.

the foundation of the earth^f, (Gench. 1, 9)
and gathered the waters of Hebr. 2, 10
the Sea together & in the ayre g Psal, 33, 7
as in a bottle. Psal, 78, 13
h 3, Cor, 6, 1

O Lord most mighty^h, most Reuel, 4, 8
holy and puissant^k, God of all Reuel, 7, 17
flesh^l, at whose presence hea- Reuel, 5, 32
uen and earth do flie^m, and at Leu, 11, 44,
whose becke all the elements Reuel, 4, 6
do obey; let all thy creatures k 1, Sam, 32,
worship and praise theeⁿ. 8
Psa, 24, 8
Pro, 1, 1, 10
1 Ier. 32, 27

And I the Son of thine hand- m Psal, 104,
maid^o, through thy faith doe 7, 8
bow the neck of mine hart vn- n Psal, 148,
der the feete of thy maiestie, 1, 3, & c
yeelding thee most humble o Psal, 116
thanks for vouchsafing of thy 16
mercies to inlighten me, ô true Wild. 9, 5
light^p, ô holy light, ô wonder- p Ioh, 1, 4
ful light, which inlightenest not 1, Ioh, 1, 5, 17
onely euery man that cometh
into this worlde ^q, but also the q Ioh, 1, 9
eyes of the Angels in heauen.

Lo, I see now, thanks to thee;

Lo,

Heavenly meditations.

Lo, I see the light of heaven;
the lightsome beames of thy
countenance do now shine vp-
on the eyes of my minde, and
comfort all my bones.

1. Iam. 1. 17

Oh that it were fully made
perfect within me! O Father
of light, increase it; increase
I pray thee, that light which
shineth vpon mee; enlarge it,
yea, do thou enlarge the same,
I beseech thee.

What is this I feele? what fire
is this which warmeth mine
heart? What light is it which
spreadeth out such glorious
beames vpon my minde?

O fire which alway burnest,
and art neuer quenched, set me
on fire! O light which alway
shinest, and art neuer dimmed,
inlighten me! Would to God
I were inflamed by thee.

O sacred fire, how sweetly
doest

written by S. Augustine.

doest thou burne! how secretly
doest thou shine! how desirous
be they stil to burn, whom thou
inflamest?

Wo to them whom thou doest
not inflame. And woe to them
whom thou dost not inlighten.
(O true light, lightening the
whole world^e with thy light!) *(Iohn, 1. 9)*

Wo to the blind eies that be-
hold not thee, the Sunne which
giueth light both to heauen &
earth: wo to the dazeling eies,
which cannot see thee; woe to
the eyes which turne aside and
wil not see the verity: & wo to
those eies which will not turne
aside from regarding vanitie^r. *(Psal. 119. 37)*

For the eies that are vsed to the
darknes, cannot looke directly
vpon the beames of the most
glorious truth^u, neither cā they *u Iohn, 3. 19*
iudge of the light, whose dwel-
ling is in darknes. For they see
nothing

Heavenly meditations,

nothing but darknes, they loue
and allow of darknes, & going
from darknes to darknes, they
know not where they fall. Mis-
erable are they which forgoe
they wot not what : but more
miserable are they which know
what they loose, which fall
with open eyes, and goe down
quicke^x into the pit of hell.

x Numb, 16

30

O most happy light, whom
none see but they which haue
pure eyes: blessed are the pure
of heart^y, for thee shal see God.

y Matt, 5, 8

Plal, 24, 4

z Plal, 5, 1, 7

O purging vertue, purge me^z,
heal the sight of mine eyes, that
with a sound sight I might be-
hold thee, whom none but such
as haue pure eyes can behold.

I beseech thee, O light vn-
prochable^a, take away by thy
glorious beams the scales which
a long time haue dimmed the
sight of mine eyes, that stedfast-

ly I

I may behold thee, & see light
in thy light^b.

^b Psal. 136.

Thanks be to thee, o my light^c,

^c Mich. 7. 8

lo I see now. O Lord, I beseech
thee, inlarge thou my sight: o-

pen mine eyes^d that I may see
the wonders of thy lawe; who

^d Psal. 119. 18

art terrible out of thy holy pla-
ces^e.

^e Psal. 6. 8. 35

Lo, thanks to thee my light,
I see now, yet through a glasse

darkely^f. But when shall I see
thee face to faces? Whē comes

^f 1. Cor. 13. 12

that day of gladnesse and ioy^h,

^g Rev. 22. 4

wherein I shall enter into the
place of thy wondfull taber-

^h 1. Cor. 13. 13

^h Sal. song. 8

verse, 11

nacleⁱ, even to the glorie of
God, that I may see thee face

ⁱ Psal. 43. 4

to face^k, and be satis-

^k Rev. 2. 4

fied in desire^l.

^l Psal. 43. 2

Chap.

The longing, and thirst of the
soule after God.

a Psal. 32.1



As the Hart brayeth
for the riuers of wa-
tera: so panteth my
soule after thee, O

God.

2

My soule thirsteth after thee,
God, the well of life^b: when
shall I come and appeare be-
fore thy presence^c!

b Psal. 36.9

c Psal. 42.2

d Psal. 36.9

Iohn. 4.10

13.14

O fountaine of life^d, O veine
of liuing waters: when shall I
come vnto that water of thy
sweetnes out of a desert, wilde
and watrie land: that I may see
thy power and thy glory, and
quench my thirst through the
waters of thy mercy?

e Psal. 36.9

I thirst Lord, thou art the wel
of life^e, O fil me: I thirst Lord,
I thirst euen for thee the liuing
God.

written by S. Augustine.

God^f. O when shall I come, f Psal. 41. 8
 & appeare before thy presēce!

Thinkest thou that I shall see
 that day, I say that day of glad- g Sal. Song 3
 nes and joy^s, that day which verse. 14
 the Lord hath made^h, for vs to h Psal. 118
 rejoyce and be glad therein. 24

O that is a glorious & good-
 ly day lasting euer, neuer at an
 endⁱ, wherein I shall heare the i Re. 21. 29
 voice of joy^k, and thankesgi- Reu. 22. 5
 uing: when I shall heare it said, k Reu. 19. 1

Enter into thy Maisters joy^l: l Mat. 25

Enter into that everlasting joy 31. 23
 into the house of the Lord thy m Elai. 51

God, wheras great things be n Job 5. 9
 and vnsearchable, and marue-
 lous thinges without number:

Enter into the joy without sor- o Reu. 7. 15
 row o containing everlasting 16. 19

joy, whereas euery good thing Reu. 21. 4
 is p and no euill at all: whereas p 1 Cor. 2. 9

euery thing which thou woul-
 dest haue is, & nothing which
 thou

Heavenly meditations,

thou wouldest not haue.

9 Reu. 11, 4

There shalbe the liuing lifes,
the sweet life, the louely life,
the life alway to be thought vp-
on. There shall be neither ene-
my to assault, nor inticement to
carrie away, but souereigne &
sure securitie, & secure quiet-
nes, & quiet ioyfulness, & ioy-
ful blessednes, & blessed euer-
lastingnes. & euerlasting hap-
pines, & the happy Trinity, &
vnity of Trinity, & deitie of v-
nity, & blessed sight of deity,
which is the maisters ioy.

1. Cor. 13

14

Reuel. 22, 4

f Matth 25,

31, 32

O ioy aboue ioy! O ioy sur-
passing all ioy! beside which
there is no ioy, when shall I en-
ter into thee, that I may see my
God who dwelleth in thee! I
will goe thither and beholde
this marueilous vision.

8 Reuel. 12, 4

But what keepes me backe?
Alas, that my freedō must yet
longer

written by S. Augustine.

longer be kept frō me. O nip-
ping sorrow, how long shall it
bee said to mee, Where is thy
God^u? how long shal it be said
to me, Waite, and waite again?

^u Psal. 43, 3,
10

And now, Lord, what waite I
for^x? doe not we, O Lord my

^x Psal. 119, 7
^y Psal. 7, 1, 3
^z Phil. 3, 20

God^y, waite for the Sauour^z,
euen our Lorde Iesus Christ,
who shall change our vile bo-
die, that it may bee fashioned
like vnto his glorious bodie?

We looke when the Lord will
returne from the bridehouse,
to bring vs vnto his mariage^a.

^a Matth. 23, 2
3. 4. dco
Reu. 19, 7, 9
^b Reu. 22,
17, 20

Come Lorde Iesus^b, come
quickly. Come Lorde Iesu
Christ, come and visit vs in
peace; come and deliuer vs out
of prison^c, that with perfect
hearts wee may reioyce in thy
presence^d; ô come Iesus our
Sauour^e; thou whō all nations
do so long for, shew thy face, &

^c Esey 43, 7
^d Psal. 43, 2
^e Phil. 3, 20
1. Tim. 4, 10

K**we**

*Heavenly meditations,*1st John 1, 4, 9

g. Iob. 19, 25

Eccy 43, 14

hB(4, 42, 7

we shall be safe. o my light^f, &
my redeemers, come bring my
soule out of prison^h, that I may
praise thy holy name.

How long shall I wretch be
tossed in the floods of my mor-
talnes, crying vnto thee o lord,
and yet cannot be heard!

O Lord, hearken how I crie
vnto thee out of this great sea;
and bring mee vnto the haueu
of euerlasting happines.

Blessed are they, who hauing
passed out of the perill of this
sea, haue found grace to arriue
before thee the safest harbor.
Yea, blessed are they indeede,
who haue escaped from sea to
shore; from exile to their cou-
trieⁱ; frō prison to the pallace,
enioying their wished rest^k.

i Hebr. 11,

ii 1, 14, &c,

k Reuel. 7.

15, 16, 17

Reuel. 21, 4

1 Reuel. 2, 10

Reuel. 4, 4,

Blessed are they, who being
crowned with the garland of
endlesse glory^l, which in this
world

written by S. Augustine.

world they sought for by many tribulations^m, doe now ioy and reioyce euerlastinglyⁿ.

m Acts 14, 22
n Reu, 11, 4

O happy indeede, yea three & foure times happy are they which quite deliuered from all miseries^o, do possesse the kingdom of honour^p, and are sure of the vncorruptible crowne of glory^q.

o Reu, 14, 13
p Mat, 25, 34

q 1. Pet, 5, 4
r 1. Pet, 1, 4

O euerlasting kingdome^r, O kingdom worlds without end, whereas light is, which alway lasteth^s, and the peace of God that passeth al vnderstanding^t, in which the souls of the saints do rest^u, & wheras euerlasting ioyes shal be vpon their heads, where they shall obtaine ioy and gladnesse, and sorrow and mourning shall flie away^x. O what a glorious kingdom is it, where all thy Saints do reigne with thee^y, o lord, clothed with

(Reu 22, 13)
24, 35

t Phil. 4, 7

u Reu. 14, 13

x Esay, 35, 10

y 1. Tim, 2, 13

Heavenly Meditations,

a Plal. 104. 2 light as with a garment^a, ha-
ving the crowne of pretious
stones vpon their heads.

O kingdome of euerlasting
blisse, wher thou god the hope
of the godly^a, and the Diadem
of glory, art seene of thy Saints
face to face^b, reioycing the on
all sides with thy peace, which
passeth all vnderstanding^c.

Their comfort endlesse^d, mirth
without mourning; health with-
out sicknes; way without wea-
risomnes, light without darke-
nes; life without death; and all
goodnes without any euill is.

There youth neuer commeth
to age, life dieth not; beautie
palleth not, loue cooleth not,
health decaieth not, ioy with-
reth not.

There neither paine is felt^e,
neither groning heard; neither
sadnes seene: there alway they
enioy

a 1. Tim. 2. 1*b* 1. Cor. 13. 12*c* Phil. 4. 7*d* Esay. 35. 10*e* Rev. 7. 15

16. 17

Rev. 21. 4

written by S. Augustine.

enioy pleasure; and euill there
is neuer feared. Because happi-
nesse is there enioyed, which is
to see the face^f of the Lord of
Hosts for euermore.

f Reu. 2. 4
g Psal. 43. 8
Psal. 59. 5
Psal. 69. 6

Wherefore happy are they
whom God hath fetched out of
this wretched life, vnto so great
ioyes. But happy are we which
saile through the waues of this
sea, and by these dangerous
gulfes. Vnhappy, I say are wee
whose life is in banishment^h,
and whose way is perilousⁱ; we
continue as yet in the streames
of water, sighing after thee the
hauen of the sea.

h Heb. 11. 14,
15
i Iob. 7. 1, 2
&c

O our countrey^k, o our quiet
country, we ken thee a farre of,
wee salute thee out of this sea,
we sigh after thee^m out of this
vale, and with teares we tugge
hard to come vnto thee, O
Christ, God of Godⁿ, the hope

k Heb. 11. 14,
15
l Reu. 21. 4
m Ps. 43. 1, 2
n Iohn. 8. 42
Iohn. 13. 3
Iohn. 16. 27,
30

Heavenly meditations,

• 1. Tim. 3.

of mankind°, our strength and
refuge, whose brightnes doeth
inlighten our eyes a far off, as
the beame of the Sea star doth
in the darke cloudes of the ra-
ging sea; that we may bee di-
rected vnto thee the hauen of
rest.

O Lord, with thy right hand
gouerne thou our ship by the
sterne of thy crosse, that we pe-
rish not in the waues, and that
the tempest of water drowne
vs not, nor the deepe swallow
vs vp: but with the hook of thy
crosse draw vs backe vnto thee
our onely comfort, whom wee
behold a farre off, as the mor-
ning star, almost with weeping
eyes, looking for vs vpon the
shore of the celestiall country.

p Esay, 33, 10

Gal. 3. 15

Tit, 2, 14

Reu, 5, 9

q Heb, 11. 14

1. Cor. 25. 15,

2. Cor, 5, 6, 9

Behold, we whom thou hast
redeemed, we I say thy ban-
ished as yet, whom thou hast

re-

written by S. Augustine.

redeemed with thy precious
blood ⁊ crie vnto thee; Heare
vs, O God of our saluation,
the hope of all the ends of the
earth, and of them that are
farre off in the sea^c.

r 1. Pet. 3. 18

19

Wee abide in the trouble-
some sea, and thou standing
vpon the shore beholdest all
our dangers: ô saue vs, we pray
thee, for thy names sake^c.

s Psal. 65. 5

Giue vs grace, O Lord, a-
mong these dangers to holde
and keepe such a course, that
each perill escaped, wee may
come safe vnto the haven both
with shippe and merchandise,
Amen.

r Psal. 44. 26

Psal. 79. 9

K 4

Chap.



Chap. 36

Againe touching the glory of our
celestiall Countre.



Herfore when we shall come to thee the Wel of wisdō, vnto thee the lasting light, vnto thee the light which cānot be extinguished, so that wee may see thee, not through a glasse darkly^a, but face to face, thē shal our desire be satisfied. For there shall be nothing without vs to bee wished for, but thou, O Lord the souereign goodnes^b; who wilt bee the reward of the blessed, the Diadem of their glory, and the euerlasting joy; vpon their heads^c, bringing peace vnto them both inwardly and outwardly in thy peace which passeth all vnderstanding^d. There

we

^a 1, Cor. 13

²²

^b 1am. 1. 17

^c Esa. 35. 10

^d Phil. 4. 7

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wee shall see thee^c, loue thee, ^e *Reu. 21.4*
and praise thee.

In thy light we shall see light.
For with thee is the wel of life^f. ^f *Psal. 36.9*
and in thy light wee shall see
light.

And what manner of light? A
light vnmeasurable, a light
without body, incorruptible,
incōprehensible, a light which
faileth not^g, a light vnquenchable, vnapproachable^h, vncreate, ^g *Esay, 35.10*
a true light, an heavenly light; ^h *Reu. 7.15, 16, 17*
which lighteneth the eyes of
Angels, which comforteth the
strēgth of the righteous, which
is the ⁱ light of lights, and the ⁱ *Iam, 1.1, 7*
fountain of life^k, which is none ^k *Psal, 36.9*
other thing, but euen thou, O
Lord my God^l. ^l *Psal, 7, 1, 3*

For thou art the light in which
light we shall see light^m, that is ^m *Psal, 36.9*
thyself in thy self in the bright-
nes of thy countenance, when

K 5 wee

Heavenly meditations,

n 1. Cor. 13. we shall see thee face to faceⁿ.

Ren. 22. 4¹² What is it to see thee face to face, but euen, as the Apostle

o 1. Cor. 13. faithⁿ. To know euen as I am
12 known: to know thy trueth
and thy glory?

To know thy face is to know
the power of the Father; the
wisedome of the Son; the mer-
cie of the holy Ghost; and the
single & simple essence of the
glorious Trinitie.

p Mat 16. 16

A¹cts. 14. 15

Rom. 9. 26

q Matt. 25. 21

r 1. Cor. 13. 12

s Rom 8. 18

Coloss. 3. 4

t E¹say. 35. 10

u Rev. 2. 10

x 1. Cor. 9. 24, 25

y Heb. 3. 18

z Rev. 14. 13

a Rev. 7. 15, 16, 17

b Luke. 23. 41

Renel. 2. 7

c Gal. 4. 26

Ren. 3. 11

Ren. 21. 2, 10

d Gal. 6. 8

Ren. 2. 7.

e E¹say. 35. 10

Ren. 21. 4, 29

For to see the face of the li-
uing God^p, is the chiefest hap-
pines, the ioy of Angels, & of
all Saints^q, the reward of eter-
nall life^r, the glorie of the spi-
rits^s, euerlasting ioy^t, the crown
of glory^u, the garland of felici-
tie^x, rich tranquillity^y, the good-
ly peace^z, inward and outward
delectation^a, the paradise of
God^b, celestiaall Ierusalem^c, the
blessed life^d, perfect happiness^e,

the

written by S. Augustine.

the ioy of perpetuities; the
peace of God, which passeth
all vnderstanding^f.

This is full happines indeed,
and all the glory of man, euen
to see the face of his Gods: to
see him that made heauen and
earth^h: to see him that hath
made manⁱ, that hath saued
man^k that hath glorified man^l.

Man shal see God in know-
ing him: like him in louing
him: and praise him in posses-
sing him. For he shalbe the he-
ritage of his people^m, of his
holy people, of the people
whō he hath redeemedⁿ. Hee
shall be the possession of their
felicitie, he shalbe the reward,
& recompence of their hope.
I wil be, saith he^o, thine excee-
ding great reward. For great

In good sooth, O Lord my
God

^f Phil, 4, 7

^g 1. Cor, 13

^h Reuel. 21, 4

ⁱ Gen, 1, 1

^j Act, 4, 34

^k Hebr, 1, 2, 10

^l Gen, 1, 26

^m Phil, 100, 3

ⁿ k Phil, 3, 29

^o I. Tim, 4, 16

^p I Rom, 8, 30

^q m Psal, 28, 9

^r Psal, 33, 82

^s Esai, 19, 25

^t n Gal, 3, 13

^u 1, Pet, 1, 18

^v Reuel, 3, 9

^w o Gen, 15, 2

p Psal. 7. 1. 3
q Exo. 18. 11

Godp; thou art much greater than al Gods^q; and thy reward is exceeding great^r.

Gen. 15. 1

Neither art thou great, and thy reward little: but as thou art great, so is thy rewarde great. For thou art not one thing, & thy reward another.

(Gen. 25. 1)

1 Ruel. 2. 7.

But thou thy selfe art exceeding great; thou thy self art an exceeding gret reward^r. Thou thy selfe art both the crowne, and the crowner; the promise, & the promiser: the gift, & the giuer: the rewarder^r, and the reward of euerlasting blisse.

Thou art then the crowner, & the crowne, ô my God, & the diademe of mine honor adorned with glory, the brightnes comforting, the light reuuing, the glory adorning, my great hope, the desire, & thing desiredⁿ from the hart of all saints.

2 Psal. 42. 1, 2

Thy

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Thy sight therefore is all the recompence, all the reward, all the joy which we looke for.

For this is eternall life, this, I say, is thy wisdom: this is eternal life^x, that we know thee to be the onely true GOD, and whom thou hast sent Iesus Christ.

So that whē we shal see thee the onely true God^z, living^a, almighty^b, simple^c inuisible^d, who can neither be cōteined^e, nor comprehended^f: & thine onely begotten Sonnes, of one substance with thee^h, and coeternallⁱ, euen Iesus Christ our Lord^k, whō thou didst send into the world^l, for our saluation in the power of thy holy spirit: three in persons^m, and but one in substance: an holyⁿ, &

1 Iohn, 6, 29, 38, m Mat, 3, 16, 17, Mark, 1, 10, 13, Luke, 3, 21, 22, n Leuit, 11, vers, 44, 45, Reuel, 16, 50.

God

x Ioh, 17, 3,
y 1 Cor, 13, 13

Reue, 2, 24

z Deut, 6, 4

Malac, 2, 10

a Mat, 16, 16

Acs 14, 15

Rom, 9, 26

b Gen, 35, 11

Reu. 4, 8

c Psal. 86, 10

d Isai. 37, 16

20

d Col, 3, 25

i Tim, 1, 17

e Iob 25, 8

9

f Ier, 3, 2,

18, 19

g Ioh, 3, 26

19

i Ioh. 4, 8, 9

h Heb, 1, 2, 3

i Heb, 13, 8

k Rom, 1, 1

3, 7

l Cor, 16,

22, 23, 24

Heauenly meditations.

• Esa, 37, 16

p Den, 33, 26

q Galat, 6, 4

Reue, 2, 7

r Reuel, 21,

! 4, 23, &c

fr Cor, 2, 9

t Psal, 33, 19

u Psal, 24, 6

God alone^o, beside whom there is no God^p, then we shal haue what now we seek, namely, eternall life^q, cuerlasting glory^r, which thou hast prepared for them which loue thee^t. and laid vp for them that feare thee^u: and wilt giue to them which seeke thee^u, I say, which continually do seeke thy face.

x Psal, 71, 6

And thou, o Lord my God, which didst take me out of my mothers bowels^x, which recommended mee into thy hand, suffer mee not any more, I beseech thee, to bee distracted so on euery side: but bring mee from outward things vnto my selfe: & fro my selfe vnto thee, that mine heart may alway say vnto thee, My face hath sought thee out: Lorde I will seeke thy face^y, the face of the Lord of hosts^z, wherein all the

y Psal, 27, 8

z Psal, 59, 5

cuer-

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eueralting glory of the Saints
consisteth.

The sight whereof is eternall
life, and the eueralting glorie
of the Saints.

Wherefore let mine heart re-
ioyce, that it may feare thy
Name. Let the heart of such as
seeketh the Lord^a, reioyce: but ^{a Psal. 246}
much more the heart of such
as finde him.

For if there be ioy in seeking,
how great shall bee the ioy in
finding? Wherefore I will al-
way earnestly seekethy face,
yea vncestantly will I seeketh
the same, if happily the gate and
doore of righteousness may be
opened vnto mee^b, that I may ^{b Psal. 118. 7}
enter into my Maisters ioy^c. ^{c Matth. 25. 19}
This is the gate of the Lord^d: ^{d Psal. 118, 20}
the righteous shal enter through
the same.

Chap.

Chap. 37.

*A prayer vnto the holy
Trinitie.*

a Mat. 3. 16, 17

Mat. 1. 10, 11

Luk. 3. 21, 22

b Deut. 6. 4

2, King. 19. 15

19

c Jer. 10. 10

2. Chro. 15. 3

d Mat. 11. 25

Mar. 13. 32

e Ioh 3. 16. 18

1. Iohn. 4. 9

f 2. Cor. 13.

13

g Esay. 57. 15

h 1. Ti. 6. 16

i Jer. 51. 15

k Esay. 6. 3

Reu. 4. 8

l Deut. 7. 21

Dan. 9. 4

m Exod. 20. 5

Psal. 24. 8

n Psal. 116. 5

Esay. 45. 21

o Exod. 34. 6

Psal. 86. 5

p Psal. 81. 9

q Exod. 15. 11

1 Chro. 16

Psal. 96. 4. Psal. 145. 3.

r Dent. 6. 5. s Dent. 6. 4

2. King. 9. 15. 19. t Luke, 3. 21, 22.



BLESSED Trinitie, three^a, coequall & coeternall persons, one^b very^c God, Father^d, Sonne^e, and the holy Ghost^f, which alone inhabiteth the eternitie^g, and the light that no man can attaine vnto^h: who hast made the earth by thy powerⁱ, and rulest the world by thy wisdom^e.

Holy, holy, holy^k, Lord God of Hostes, dreadfull^l & mightie^m, and righteousⁿ, and mercifull^o, and wonderfull^p, who art to be praised^q, and to be loued^r.

One God^s, thee persons^t,

one

written by S. Augustine.

one essence, power, wisdom,
goodnes, and one vndeuided
Trinitie: Open to mee, which
call vnto thee, the gate of right-
teousnes^u, & when I am come ^u *Psal. 118. 9*
in, I will praise the Lord.

Lo, most honorable houshol-
der, I a poore begger knock at
thy doore; cōmand the doore
to bee opened to mee which
knocke, who hast said^x, knock ^x *Matth. 7. 9*
and it shall be opened.

For doubtles the grones of my
pained bowels, and the cry of
the tears of mine eies knock at
thy gate ô most merciful father

O Lord, my whole desire is
before thee^y, and my sighing is ^y *Psal. 38. 9*
not hid from thee.

O Lorde, hide thy face no
longer fro mee^z, neither cast ^x *Psal. 37. 9*
thy seruant away in displeasure.

Most merciful Father, heare
the complaint of thy sonne, &
reach

Heavenly meditations,

a Psal. 40. 3

reach him thine helping hand,
that it may bring me out of the
horrible pit^a, out of the lake of
miserie, and from the myry
clay; that I perish not in the
sight of thy pitifull eyes, and
in the presence of thy bowels
of mercie: but may escape vn-
to thee my Lord God^b, that I
may see the riches of thy king-
dome, and euermore beholde
thy face^c, and sing praises to
thine holy name.

b Psal. 7. 1. 3

Mat. 4. 7. 10

c 1. Cor. 13

Reus. 22. 14

d Psal. 73. 18

e Psal. 71. 9

f Psal. 103. 5

O Lord, which dost won-
drous things, comfortest mine
heart through the remem-
brance of thee, and in lighte-
nest my youth, cast me not off
in that time of mine age^e, but
reioyce all my bones, and re-
new my strength like the
Eagles^f.



FINIS.

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